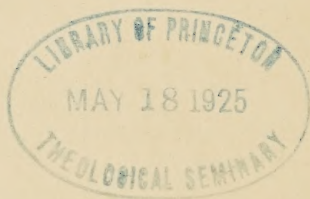


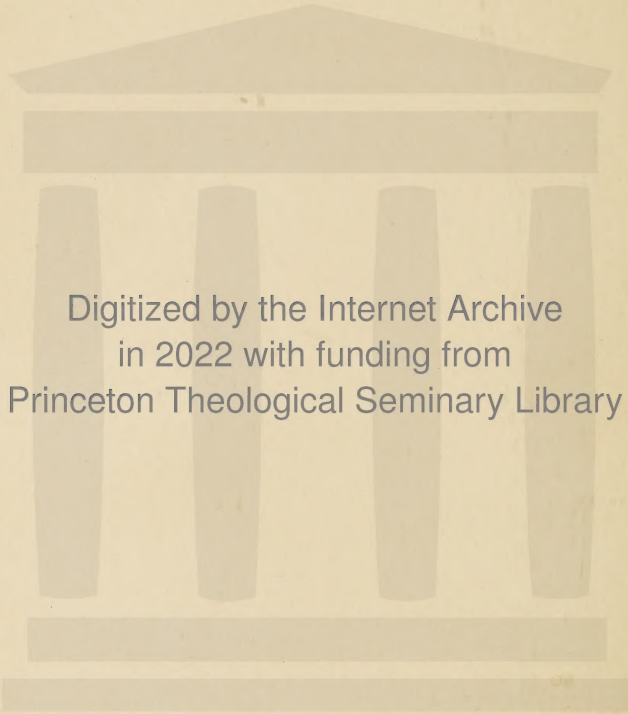


IMMORTALITY

H. C. HOSKIER

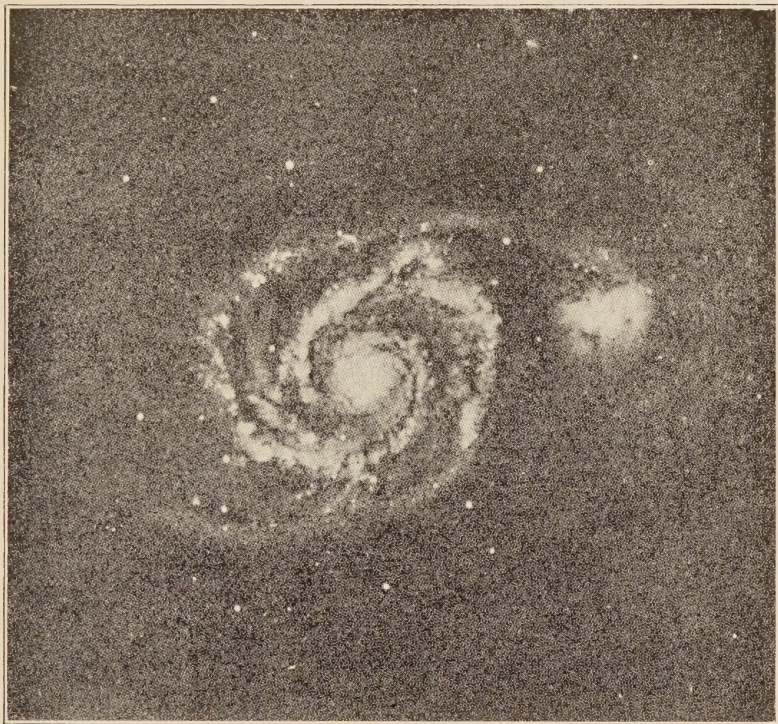


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Immortality



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IMMORTALITY



The great spiral nebula in Canes Venatici (M. 51), showing the two arms.

Immortality

By

H. C. HOSKIER



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“I say to thee weapons reach not the Life;
Flame burns it not, waters cannot o’erwhelm,
Nor dry winds wither it. Impenetrable,
Unentered, unassailed, unharmed, untouched,
Immortal, all-arriving, stable, sure,
Invisible, ineffable, by word
And thought uncompassed, ever all itself,
Thus is the Soul declared! How wilt thou then, —
Knowing it so—grieve, when thou should’s’t not grieve?

. . . . The birth
Of living things comes unperceived; the death
Comes unperceived; between them, beings perceive:
What is there sorrowful herein, dear Prince?
Wonderful, wistful to contemplate!
Difficult, doubtful, to speak upon!
Strange and great for tongue to relate,
Mystical hearing for everyone!
Nor wotteth man this, what a marvel it is,
When seeing, and saying, and hearing are done!”

Krishna to Arjuna in the
BHAGAVAD-GITA or “The Song Celestial”
Sir Edwin Arnold’s translation

In an essay such as this, the author has been anxious to suppress references at foot and footnotes, as far as possible, in order not to disturb the train of thought of the reader, as he passes over the ground. This is the author's excuse for not using the form of a running narrative all his own, with references and quotations relegated to the foot of the page, and this his reason for incorporating into the body of the text the quotations.

It will be readily appreciated that in a review of this kind, — where, for a judgement, so much knowledge of the subject is presupposed upon the part of the reader, — it was incumbent to give at some length the various supporting literature of the ages, in the very words of the respective authors, which could not be adequately or tersely transferred to the language of the essay proper.

The author hopes that critics will appreciate this feature, and excuse any apparent prolixness of extraneous matter, which, in the nature of things, was practically forced upon him as an historical background, and which, if space allowed, should have been still more amply reproduced.

The matter of cross-correspondence at the end has, it is believed, never been published previously in full in the English language.

IMMORTALITY

CHAPTER I

Introductory

1. Since M A N has been upon the face of the earth, he has always had an earnest desire for immortality (so-called), *but always with a view to remaining upon the Earth itself.*

In every part of the habitable globe, under every sky and in every clime, man has struggled to resist the end — Death — and to continue his life among the familiar surroundings of Mountain and River, Hill, Valley and Stream, which he loved so well.

He never sought *of himself* to take wings and leave the Earth. He saw the stars in their majesty rise and pale; he saw the movements and courses of heavenly bodies; he may have worshipped and deified some of them in a far off kind of way, but he had no desire to fly to another Globe, nor to wander amid the Ether at death.

How, then, did Religion start?

He worshipped Fire in an abstract kind of way, as being the source of all good, and the energiser of all forms of earth-life, but he had no desire to go *to* the Sun, or to be absorbed by the great Energiser.

Religion — literally the binding of man to God — must therefore have started with some kind of a revelation of the Gods to men. Some kind of a ladder must have been

set up between Heaven and Earth, for man to suppose or to know that better things were to be found outside his earthly dwelling.

And such is indeed the tradition which we find among *every* people, irrespective of colour or locality, as far as written records or oral tradition can be trusted.

2. Beyond this simple fact, there is a *concordance of ideas* amongst the various world-religions and traditions, a harmony in the various world-wide folklore, which points distinctly to some common *origin* or similar *kind* of extra-terrestrial communication in the matter of man's relations with the unknown and the infinite.

3. The trouble with our education in such matters is that the Schools generally begin their history with *Homer*,—a mere youth in such matters. His date, of approximately 800 B. C., is far too recent to help us.

By the time of Hesiod and Homer, everything pertaining to Gods and Goddesses was hopelessly confused and allegorical, and we must search much earlier for light on the subject.

4. By religion, we are taught that the Earth-life is transient and temporary, while the *Real* Life lies in 'the beyond,'—whence we came and whither we return. (See pp. 144-149.)

5. In order that man should cease to think of this Earth-life as the main thing, with the future absolutely in doubt, some kind of Revelation was necessary, some kind of Communication essential between him and his extra-mundane Creator and Ruler, to Whom and to Whom alone, in the last analysis, he owes allegiance.

Hence, see we traces of this in the relics of all religions.

6. It is only in the last fifty years that the Christian Church has been willing to investigate the ancient systems, and even today she does not begin to give them their due, and but few of her sons have taken the trouble to familiarise themselves with the elements of what is called the study of "Comparative Religions." Yet here are Keys to unlock many difficulties and many mysteries. Nothing could be clearer than the original conceptions of Chinese and Indian Wisdom, which agree at a most distant period.

7. Man has been on this Earth for a much longer period than is usually supposed. Geology is slowly compelling the acceptance of this fact.

Cataclysms there have been, and the flood-story is so universally traced that there must be truth in it.

Our greatest difficulty has been in neglecting the occult character of Genesis, and what lies hidden beneath its surface. If we can divest our minds of the fixed periods of the Patriarchs as such, and see in them an elastic chronology of periods, we can advance. Hardly otherwise. As a matter of fact Berosus' period of 432,000 years for the 10 patriarchs or demi-gods of the dim pre-historic times (=86400 '*lustres*') would about correspond with the Biblical antediluvian period of 1656 years if we turn these into Biblical "weeks."

Now, where do we begin our investigations of the history of Man?

It will be useful to commence in Egypt, for thence radiate all the Keys.

8. As to the connection between India and Egypt, "the religion of Egypt was essentially a religion of body, as that of India was of spirit. Egypt had multifarious

acts of external ritual; India cultivated contemplation. God to the Hindu was an undiscoverable essence; to the Egyptian, he was manifested in every type of animal existence. To the Hindu, time was nothing; eternity, all. To the Egyptian, every passing moment had its consecrated work. Egypt was the antipodes of India. Nevertheless, it is true that Egypt received its first religious inspiration from India, even as did Zoroaster in Persia.”¹

9. As to the Trinity: “The Trinity of Creative Power, Destructive Power, and Mediatorial Power existed in India as Brahm, Siva, Vishnu; in Egypt as Osiris, Typhon, Horus. There were many Trinities in Egyptian theology. The same existed in Persia as Ormuzd, Ahri-man, Mithra (the Reconciler). Different parts of Egypt had their different theologies. Pthah, the Supreme Father; Ra, the Sun-God, manifestation of the Supreme; Amun, the Unknown God, were all manifestations of the God idea.”²

10. Egyptian dynastic history ceases a little later than 5,000 B. C. Back of that is a confused record of the unbelievably long reigns of Gods or demi-gods. It seems clear that from India came a migration long since to Ethiopia, and thence Indian religion penetrated to Egypt and became the foundation for their system. *And their system included direct communication of God with man.* Here Moses was educated in all the Temple-lore of the Egyptians, as was Orpheus about the same time, if we are to believe St. Yves d’Alveydre, about whose book “*La Mission des Juifs*” we shall speak later.

¹ Stainton Moses’ communications, p. 224/5, ed. 1920.

² The same, p. 224. Add as to Babylonia: Anu, Bel and Ea. As to the Phœnician triad: Schama, Il and Baal.

11. Back to India then go we in search of the first recorded communications from the outside of our World to man. And the record there is very plain. The teaching — as to Reincarnation, faith and works, the perfectibility of man, the law of attraction, Universal Law and its aim: Harmony — is all *summarised* (at a date conceded to be somewhere between B. C. 300 and A. D. 300) in the Bhagavad-Gîtá.

12. And the wonderful thing is that it all harmonises and concords with the Christian religion, as well as with other religions and is in strict accord with latter day revelation as vouchsafed to Stainton Moses, Allan Kardec, Bligh Bond, Mrs. de Watteville and others.

13. Take, for example, the 'Law of Attraction.' This is what Krishna says in the Bhagavad-Gîtá (Edwin Arnold's translation) :

THE LAW OF ATTRACTION

. . . . "That man alone is wise

"Who keeps the mastery of himself! If one

"Ponders on objects of the sense, there springs

"Attraction; from attraction grows desire,

"Desire flames to fierce passion, passion breeds

"Recklessness; then the memory — all betrayed —

"Lets noble purpose go, and saps the mind

"Till purpose, mind, and man are all undone."

and compare :

"For the concord of similars and the contrariety of dissimilars effect not a few things."

Iamblichus, Para. 4, ch. ix.

Cf. St. James, Epistle, i. 13, 14: "Let no one being tempted say that from God I am tempted. For God is untemptable of evil things, and He, Himself, tempteth no

one. But each one is tempted (when) from his personal desire he is drawn on and attracted; then, the Desire, having conceived, gendereth Sin, and Sin itself at its full term is delivered of (a child) Death."

And it is all in line with Swedenborg's teaching, down to the latest communications from spirits in communication with Mrs. de Watteville.

14.

Take "REINCARNATION."

This is what Krishna says to Arjuna:

"Manifold the renewals of my birth
 "Have been, Arjuna! And of thy births too!
 "But mine I know, *and thine thou knowest not*,
 "O slayer of thy foes. Albeit I be
 "Unborn, undying, indestructible,
 "The Lord of all things living; not the less —
 "By Maya, by my magic which I stamp
 "On floating Nature-forms, the primal vast —
 "*I come, and go, and come*. When Righteousness
 "Declines, O Bharata! When Wickedness
 "Is strong, I rise, from age to age, and take
 "Visible shape, and move, a man with men,
 "Succouring the good, thrusting the evil back,
 "And setting Virtue on her seat again."

Then take the Christian Gospels and what find we? It is generally supposed that there is nothing in our Bible about reincarnation, but in Matthew xi. 14, Jesus

says (at the very first mention of the name): "But *if ye will receive it*, this is Elias who was due to come (ὁ μέλλων ἔρχεσθαι)."³

And again: Mat. xvii. 11, 12 and Mark ix. 13: "But I say unto you that Elias *has really come* and they did not recognize him, but did to him whatever they would. . . Then his disciples apprehended that it was about John the Baptist that he spoke to them." It has been objected that when John was asked if he were Elias, he said "No," but *he* did not know.⁴ Compare above: "But mine I know, *and thine thou knowest not*." (line 3.)

The cardinal doctrine, not only inherited by the Theosophists of today from the India of the past, but the cardinal doctrine of all serious spirit communication of the day is this and nothing short of this, affirming the evolution of the human soul on earth through mineral, plant, and animal, but its 'refinement' or 'refining evolution' during its periods of "erraticity" after death, until it returns no more to earth, with the notable exception of the voluntary return of messiahs from among the high

³ In this important passage it would be interesting to know what was the exact word in Aramaic which our Lord used. The nearest we can come to it is to consult The Syriac, and there we find a very interesting state of things, for, whereas the Greek infinitive is agreed to by the Latins (with accipere, recipere, percipere, audire, scire) and by the Coptics, the Syriacs use an imperative, thus: "And if ye wish, take it (from me) that this is Elias" . . . using *accipite* for *accipere*; and this is the very Syriac word and tense used later on in John xx. 22 for the Greek **λάβετε** ("take ye") when the record says: "And saying this, he breathed hard [there is no 'upon them' in the great majority of authorities] and said to them '*Receive spirit holy*,'"

Thus these two important passages in the minds of the Syriac retranslators hang together as to the word "receive" or "take," implying something very important and special. As a matter of fact the Greek authorities in Matt. xi. 14 vary between **δέξασθαι** (infinitive) and **δέξασθε** (imperative), and we can no longer tell which is correct, as **αι** and **ε** are interchangeable as an itacism.

⁴ This is supplemented by St. Luke, who tells us that the angel of the Lord, standing at the right of the altar of incense, definitely announced to Zacharias, in connection with the promised birth of John Baptist, that he should go before the Lord *in the spirit* and power of *Elias*. (Luke i. 11-17.) Note that the Transfiguration, when Elias appeared in spirit, took place *after* the murder of John the Baptist.

spirits, from cycle to cycle, as their services are needed on the Earth.

Note what Mrs. de Watteville's correspondent says in one place (vol. i, p. 213) :

“Nos âmes ont toutes fait leur évolution et continuent dans l'enchaînement des siècles—il n'y a donc ni Juifs ni Chrétiens ; il y a des âmes incarnées, tantôt dans une famille Chrétienne, Musulmane, Indoue, protestante, etc., — par conséquent, la question de race n'existe pas, ou, du moins, ne s'applique qu'au corps matériel et non à l'âme.”

15. Take “*Faith and Works*” about which it is often supposed that St. Paul and St. James are in conflict, although they are not.

How beautifully are these harmonized in the Bhagavad-Gîtâ, as follows :

Krishna:

“I told thee, blameless Lord! there be two paths
“Shown to this world; two schools of wisdom.

“First

“The Sankhya's, which doth save in way of works

“Prescribed by reason; next, the Yôg, which bids

“Attain by meditation, spiritually:

“*Yet these are one!* No man shall 'scape from act

“By shunning action; nay, and none shall come

“By mere renouncements unto perfectness.

“Nay, and no jot of time, at any time,

“Rests any actionless; his nature's law

“Compels him, even unwilling, into act;

“[For thought is act in fancy]. . . .”

WORKS

And again :

. . . . "Therefore, thy task prescribed
 "With spirit unattached gladly perform,
 "Since in performance of plain duty, man
 "Mounts to his highest bliss. By works alone
 "Janak and ancient saints reached blessedness!
 "Moreover, for the upholding of thy kind,
 "Action thou should's't embrace."

Cf. James ii, 19, 20: "Thou believest that God is Unity. Well doest thou. And the daimons believe and shudder [at the Name]. But thou needest to know, oh empty-pate, that faith apart from works is dead [or, arid]."

16. Continue as to: DOUBT.

"Believing, he receives it when the soul
 "Masters itself, and cleaves to Truth, and comes —
 "Possessing Knowledge — to the higher peace,
 "The uttermost repose. But those untaught,
 "And those without full faith, and those who fear
 "Are shent; no peace is here or other where,
 "No hope, nor happiness for whoso doubts."

Then compare St. James i. 5/8: "If any of you lacketh Wisdom, let him ask of God-the-Giver (who giveth) to all men liberally and is not one to cast your request in your teeth, and it shall be given him. But let him ask in faith, not weighing pros and cons, for he who is in two minds as to the result is like a wave of the sea blown on by the wind and tossed hither and thither. Let not that man imagine that he shall receive anything at all from the Lord. A double-minded man is unstable in all his paths."

17. Then, as to: PERFECTIBILITY, take this:

“Thou sayest, perplexed, It hath been asked before

“By singers and by sages, ‘What is act,

“And what inaction?’ I will teach thee this,

“And, knowing, thou shalt learn which work doth save

“Needs must one rightly meditate those three —

“Doing, — not doing —, and undoing. Here

“Thorny and dark the path is! He who sees

“How action may be rest, rest action — he

“Is wisest ’mid his kind; he hath the truth!

“He doeth well, acting or resting. Freed

“In all his works from prickings of desire,

“Burned clean in act by the white fire of truth,

“The wise call that man wise; and such an one,

“Renouncing fruit of deeds, always content.

“Always self-satisfying, if he works,

“Doth nothing that shall stain his separate soul,

“Which — quit of fear and hope — subduing self —

“Rejecting outward impulse — yielding up

“To body’s need nothing save body, dwells

“Sinless amid all sin, with equal calm

“Taking what may befall, by grief unmoved,

“Unmoved by joy, unenvyingly; the same

“In good and evil fortunes; nowise bound

“By bond of deeds. . . .

“But for him that makes

“No sacrifice, he hath nor part nor lot

“Even in the present world. How should he share

“Another, O thou Glory of the Line?”

“As the kindled flame

“Feeds on the fuel till it sinks to ash

“So unto ash, Arjuna! unto nought

“The flame of Knowledge wastes works’ dross away!

“There is no purifier like thereto

“In all this world, and he who seeketh it

“Shall find it — being grown perfect — in himself.”
 Bhagavad-Gîtá (Arnold's translation)

And then consider the way in which the human race is urged towards the ‘perfected’ or ‘finished’ state throughout our Gospels and Epistles:

Matt. v. 48: “Be ye therefore yourselves *perfect* as your Father who is in the Heavens is *perfect*.”

Hebr. v. 14: “But for the *perfect* ones is the strong food, those who by reason of use have their faculties fully exercised for discrimination between good and evil.”

James i. 17: “Every good gift and every *perfect* gift is from above, coming down from the Father of the Orbs, with whom is no swerving, nor trace of revolution.”

Hebr. vi. 1: “Therefore, leaving behind the word of the beginning of Christ, let us bear onward *unto the perfection*, not laying again a foundation of repentance from dead works and of faith towards God.”

Hebr. ii. 10: “For it was fitting for Him, by reason of Whom are all things, and by means of Whom are all things, many sons (thus) leading unto glory, *to make perfect* the captain of their salvation by means of sufferings.”

Hebr. v. 9: “And *being perfected*, He became the prime cause of eternal salvation to all those who obey Him.”

1 John iv. 17, 18: “In this has been really *perfected* the Love with us, that we may have boldness in the day of Judgement, because just as That One is, we also are in this world. Fear there is not in this Love, but *perfected Love* outcasteth fear, for fear hath pain. He that feareth is *not definitely perfected*.”

Then consider this communication from "Erastes" to Allan Kardec ("The Medium's Book," English edition, 1876, p. 270) :

"Men are prone to exaggeration in everything; some (and I am not now alluding to professed materialists) deny that animals have a soul, while others insist upon it that they have a soul like ours. Why will they confound what is *perfectible* with what is not? Be quite sure of this, viz., that the fire which animates the beasts, the breath which makes them act, move, and speak in their special language, has not, in their present phase of development, any aptitude for mingling, uniting, blending, with the divine breath, the ethereal soul, in a word, the spirit, which animates the essentially *perfectible being*, MAN, the king of terrestrial creatures. Is it not this very quality of *perfectibility* that constitutes the superiority of the human race over the other terrestrial species? Let it, then, be distinctly understood that you cannot assimilate to man, who is *perfectible* in himself and in his works, any individual of the other races living upon the earth.

. . . "From the onward movement of the human race — constant, invincible, undeniable — and from the persistently stationary position of the other species of animated beings, you should conclude, with me, that, while certain principles, viz., breath and matter, are common to all that live and move upon the earth, it is none the less true that you alone, *you spirits incarnated in earthly bodies*, are placed under the action of the inevitable law of progress which urges you, necessarily, and for ever, onward."

And consider this from Mrs. de Watteville's volumes :

"La seule chose qui soit fatale, c'est *la loi de perfectionnement* — ceux, qui ont eu la lâcheté de s'y soustraire momentanément seront forcés d'y satisfaire tôt ou tard." (Vol. 1, p. 125.)

and this:

Ceci vous démontre, chère amie, que chacun des défauts que nous cherchons à vaincre et à déraciner pendant l'incarnation est lui-même une source, *un germe de perfection*, et ce que l'affirme — tout paradoxal que cela puisse vous paraître — est cependant une vérité absolue." (Vol. 2, p. 52.)

CHAPTER II

Harmony

18. Harmony is the Universal aim of Universal Law. Yet, through what straits the worlds all pass to attain unto it. The laws of attraction, of cohesion, of repulsion, of gravity, of reciprocity, all tend thereto, but birth-pangs and battle scars, disintegration, death and re-birth accompany the Course of nature (*cf.* τὸν τροχὸν τῆς γενέσεως James, iii. 6). Note in Arnold's translation of the BHAGAVAD-GITA :

“They who shall keep
“My ordinance thus, the wise and willing hearts,
“Have quittance from all issue of their acts ;
“But those who disregard My ordinance,
“Thinking they know, know naught, and fall to loss,
“Confused and foolish. Sooth the instructed one
“Doth of his kind, following what fits him most ;
“And lower creatures of their kind ; *in vain*
“*Contending 'gainst the Law.*”

Says Andrew Jackson Davis in his “Great Harmonia” (vol. ii, p. 123) :

“Individual harmony is essential in family harmony ;
Family harmony is essential to social harmony ;
Social harmony is essential to national harmony ;
and National harmony is essential to Universal harmony among the inhabitants of the Earth.
The whole is a likeness of the individual.”

The human soul craves harmony, hence he is attracted God-wards, and Davis elsewhere (p. 286) puts it thus:—

“The great vortex of celestial intelligence—the great centre of eternal Love, the great nucleus of Omnipotence, the immortal flower of Wisdom, which breathe forth the elements of universal Harmony and the fragrance of undying delights,—is the irresistible Magnet which attracts upward the human Soul. Hence, to the unimaginable centre of all things, the Spirit goes to commune with the one only and true God. And while the theology of the earth bids the soul to think of Deity as the child conceives of a great and powerful monarch, or as the poet dreams of the awful shadows of an unseen power—moving like a conscious, all-pervading atmosphere upon the bosom of creation—the truly scientific, philosophical, and theological mind beholds God as an organization of unchangeable and celestial principles. Such a mind conceives of something — A SUBSTANCE — a concentrated sublimation of real elements and essences; and thus the Deity, being familiarized with our reason and intuition, causes us to realize the truth that He has proportions, tendencies, and principles of action which he can neither change, suspend, transcend, or destroy.” And elsewhere (p. 272), he adds this very simple but very necessary corollary: “Thus it is with God. He has no physical eyes, no physical ears, no physical hands and feet; but he contains the *principles* of Perception, of Hearing, of Feeling, and all other principles,—this constitutes his personality. Therefore, Deity is an individual in Principles, and yet not separate from or outside of Nature. The Principles of Nature, or

Deity, are unchangeable. Nature is the mediatorial substance between the Cause and the End or Issue of Creation; and it is therefore the instrumentality by which an Infinite Intelligence accomplishes infinite results."

Finally, as to Harmony, it must never be forgotten that Life being Motion, positive and negative are in a perpetual struggle for equilibrium and equipoise, which, when attained, is only momentary in all the several spheres and activities of the Worlds.

19. AS TO: ONE UNIVERSAL LAW,

Compare again in Bhagavad-Gita:—

"*All things are everywhere* by Nature wrought

"*In interaction of the qualities.*

"The fool, cheated by self, thinks: 'This I did'

"And: 'That I wrought'; but—ah, thou strong-armed Prince!

"A better-lessoned mind, knowing the play

"Of visible things within the world of sense,

"And *how the qualities must qualify,*

"Standeth aloof even from his acts . . ."

20. As to oral transmission, note this, in the Chinese book of the Chinese sage Tchuang-tze (called by some of his disciples Tchuang-tcheou) [floruit 350-400 A. D.] :

"These things I learned from the son of Fu-mih, who had learned them from the grandson of Lo-tsong (sages of the mythical times) *who had learned them from a spirit.*"

21. As to Chinese "*TAO*," it is very difficult even for them to define. (Most of the ancient Chinese books were lost before Confucius' birth.) It is the governing principle of the Worlds, God supreme in all his essences. Laokiu thus describes it:—

“Supreme Tao, although formless, produces and develops Heaven and Earth. Motionless, he puts in motion* the heavenly bodies. Nameless, Supreme Tao causes to exist and subsist all created things. *I do not know His Name*. Constrained to give Him a name, I call him TAO.⁵ The Tao possesses the luminous principle of purity, and the principle of darkness. He possesses the principles of motion and of rest. The Heavens are luminous and pure. The earth is obscure. The male element is luminous. The female element is obscure. The first is active. The second reposeful. Creating from above the essence, and distributing its qualities, Tao gives life to everything. The luminous principle is the source of the obscure principle. Movement is the basis of rest.”

On the other hand ‘*T’IEN*’ seems to be an appellation which may be more freely translated ‘God’ than Tao, but not always. T’ien would seem to be the exact equivalent of the Greek $\tau\omicron\varsigma\ \acute{\alpha}\nu$ of Aristotle, since the Chinese (Tchuang-tze, book III) thus speak of T’ien:—“That which they sought was *one*, and that which they rejected was equally *one*. That which they unified in their thought was *one*, and that which they did not unite was equally *one*. That which was *one* came from the T’ien, and that which was not came from man.”

On the other hand, as to “*YANG*” and “*YIN*” and “*KHI*,” Trinity is thus referred to:—

“The Tao produced one; the one produced

“*two*; the two produced a *third*. The

“three produced everything.”

“Every being wanders from the passive

* Cf. in the Bhagavad-Gita ch. xiii, “Motionless yet still moving.”

⁵ Compare the Sanskrit “Tattwa” (Mahabharata, vol. ix., p. 615), “Essence” or “Principle” and the basic appellation of the Supreme.

“principle *yin* and attaches himself to the
 “active principle *yang*, but the intermediate
 “spiritual principle *Khi* establishes harmony
 “between them.”

What is this but the Trinity of Electricity, with positive and negative poles, and equipoise between them! (Comp. p. 215, §98.)

22. So we see that all the great philosophers, poets and spiritualists speak exactly the same language, from Moses and Orpheus, through Hesiod and Homer to Walt Whitman. From Pythagoras to Bahai, and from Socrates to Ruskin and Edward Carpenter, it is precisely the same message, as it is from the first Indian sages to our last automatic communications, published or private.

And what ought we to say of our blessed poets? They have all caught the wondrous lilt of the Eternal verities, and added their testimony to the already rich “Akashic Records” of all time.

The dreaming poets and prosaic spiritualists agree with the slowly accumulated wisdom of the philosophers, but the World as a whole will have none of it, and people with what was supposed to be an extra sense—mediums to wit—are still treated as witches, and the Common law of England is unchanged.

The true reformer and deep philosopher is necessarily superior to his age, because he lives above it in a state combining the wisdom and experience of all the past ages.

Thus Socrates, Plato, Pythagoras, were all far ahead of their times. King Aknaton, in Egypt (one whom

“the gods loved,” for he died young, at about 30 years of age), was another above his age.

Their value *to* their age consists in this very superiority, which may, under certain circumstances, lead the nation onwards. But, in proportion as they *are* superior to the received and established dogmas, laws and doctrines of the day, will their position be, as a rule, misunderstood, their motives be misapprehended, their teachings be misrepresented, and their intrinsic worth unknown.

The multitude, not being on a par with them, will look upon them as deceivers, or mystics, or enthusiasts, or as philosophical madmen to be discouraged at all costs, or persecuted, or even hounded to death. They are therefore pushed aside, or repulsed, disliked and calumniated, and often subjected to imprisonment and death, as was Socrates and many another.

Hear what that great man Ruskin has to say as to the hidden meaning of the Poets and Teachers of all time. In a beautiful passage in “The Queen of the Air,” and with his usual lucidity, and grasp of fundamentals, he writes:—

“ . . . Which is profoundly true, not of the Iliad only but of all other great art whatsoever; for all pieces of such art are didactic in the purest way, *indirectly* and *occultly*, so that first you shall only be bettered by them if you are already hard at work in bettering yourself, and when you *are* bettered by them it shall be partly by a general acceptance of their influence, so constant and subtle that you shall be no more conscious of it than of the healthy digestion of food; and partly by a gift of *unexpected truth* which you shall find only *by slow mining for*

it;—which is withheld on purpose, and close-locked, that you may not get it till you have forged the key of it in a furnace of your own heating. And this withholding of their meaning is continual and confessed, in the great poets. Thus Pindar says of himself: 'There is many an arrow in my quiver full of speech to the wise, but for the many, they need interpreters.' (Olymp. Ode II, lines 83-5). And neither Pindar, nor Aeschylus, nor Hesiod, nor Homer, nor any of the greater poets, or teachers of any nation or time, ever spoke *but with intentional reservation*; nay beyond this, there is often a meaning WHICH THEY THEMSELVES CANNOT interpret,^o—which it may be for ages long after them to interpret,—in what they said, so far as it recorded true imaginative vision. For all the greatest myths have been seen, by the men who tell them, involuntarily and passively,—seen by them with as great distinctness (and in some respects, though not in all, under conditions as far beyond the control of their will) *as a dream sent to any of us by night* when we dream clearest; and it is this *veracity of vision* that could not be refused, and of moral that could not be foreseen, which *in modern historical inquiry has been left wholly out of account*; being indeed the thing which no merely historical investigator can understand or even believe; . . .”

^o Compare Job xlii. 3, “I uttered that I understood not.”

CHAPTER III

Hesiod

23. What a neglected author is *Hesiod*. However corrupt may be his text, or however much the scholiasts may have added to it, the fact remains that long stretches of it are quite clear and free from taint, and this earliest writer on Purgatory or Hades has used precisely the words that Jesus uses in the parable of Dives and Lazarus, in Luke xvi. 26. They both speak of a χάσμα μέγα — a great gulf or ‘chasm’ —, and while St. Luke says no one can pass from one place to another because of this ‘great chasm’ μεταξύ ἡμῶν καὶ ὑμῶν, “between us and you,” Hesiod speaks of ἔνθα καὶ ἔνθα, and St. Luke speaks of ἔνθεν and ἐκείθεν.

Here are the passages side by side :

Hesiod. Lines 740-742, in “Theogonia” :—

Χάσμα μέγ’ οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαιτὸν
οὐδ’ αὖς ἴκοιτ’ εἰ πρῶτα πυλέων ἐντοσθε γένοιτο,
ἀλλὰ μὲν ἔνθα καὶ ἔνθα φέροι πρὸς θύελλα θυέλλῃ.

St. Luke xvi. 26

Καὶ ἐπὶ πᾶσι τούτοις, μεταξύ ἡμῶν καὶ ὑμῶν
χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες
διαβῆναι ἐνθεν πρὸς ὑμᾶς μὴ δύνωνται
μηδὲ οἱ ἐκείθεν πρὸς ἡμᾶς διαπερῶσιν.

I do not think this passage is as well known as it might be. In fact the word ἐστήρικται used by St. Luke actually occurs in Hesiod, in line 779, in a different con-

nection, but all in the same scene in Tartarus. And a few lines further on we meet with *πολύωνυμον ὕδωρ* the famed water, borne in a golden vase by Iris, messenger on one of her rare journeys to those parts from Jove. May we not see a common allusion here as to the water which, in the parable, Dives craves from Lazarus? Here is the whole passage in Cooke's translation (A. D. 1728), lines 1050-1111:—

“And Tart’rus; there of all the Fountains rise,
 “A sight detested by immortal Eyes:
 “*A mighty Chasm*, Horror and Darkness here;
 “And from the Gates the Journey of a Year:
 “Here Storms in hoarse, in frightful, Murmurs play,
 “The Seat of Night, where Mists exclude the Day.
 “Before the Gates the Son of Japhet stands,
 “Nor from the Skys retracts his Head or Hands;
 “Where Night and Day their Course alternate lead;
 “Where both their Entrance make, and both recede,
 “Both wait the Season to direct their Way,
 “And spread successive o’er the Earth their Sway.
 “This cheers the Eyes of Mortals with her Light;
 “The Harbinger of Sleep pernicious Night:
 “And here the Sons of Night their Mansion keep,
 “Sad Deitys, Death and his Brother Sleep;
 “Whom, from the Dawn to the Decline of Day,
 “The Sun beholds not with his piercing Ray:
 “One o’er the Land extends, and o’er the Seas,
 “And lulls the weary’d Mind of Man to Ease;
 “That iron-hearted, and of cruel Soul,
 “Brasen his Breast, nor can he brook Controul,
 “To whom, and ne’er return, all Mortals go,
 “And even to immortal Gods a Foe.
 “Foremost th’ infernal Palaces are seen
 “Of Pluto, and Persephone his Queen;
 “A horrid Dog, and grim, couch’d on the Floor,
 “Guards, with malicious Art, the sounding Door;

“On each, who in the Entrance first appears,
“He fawning wags his Tail, and cocks his Ears;
“If any strive to measure back the Way,
“Their Steps he watches, and devours his Prey.
“Here Styx, a Goddess whom Immortals hate,
“The first-born Fair of Ocean, keeps her State;
“From Gods remote her silver Columns rise,
“Roof’d with large Rocks her Dome that fronts the
 Skys:

“Here, cross the Main, swift-footed Iris brings
“A Message seldom from the King of Kings;
“But when among the Gods Contention spreads,
“And in Debate divides immortal Heads,
“From Jove the Goddess wings her rapid Flight
“To the *fam’d River*, and the Seat of Night,
“Thence in a golden Vase *the Water* bears,
“By whose *cool Streams* each Powr immortal swears.
“Styx from a sacred Font her Course derives,
“And far beneath the Earth her Passage drives;
“From a stupendous Rock descend her Waves,
“And the black Realms of Night her Current laves:
“Could any her capacious Channels drain,
“They’d prove a tenth of all the spacious Main;
“Nine Parts in Mazes clear as Silver glide
“Along the Earth, or join the Ocean’s Tide;
“The other from the Rock in Billows rowls,
“Source of Misfortune to immortal Souls.
“Who with false Oaths disgrace th’ Olympian Bows,
“Incur the Punishment of heav’nly Powrs:
“The perjur’d God, as in the Arms of Death,
“Lethargic lys, nor seems to draw his Breath,
“Nor him the Nectar and Ambrosia chear,
“While the Sun goes his Journey of a Year;
“Nor with the Lethargy concludes his Pain,
“But complicated Woes behind remain:”

The date of Hesiod is about 800 to 850 B. C.

He reproduces mythology long since handed down orally, and probably in writing, for, as Paley says in his edition of Hesiod (Preface p. xix *seq.*): "A pre-Homeric literature and language then are no vague probabilities; they must have existed in the nature of things. The progress of language is in a remarkable manner simultaneous with the progress of civilisation. ". . . . It is almost difficult to conceive *how* long the Homeric Greek must have been in its transition from the crude forms and roots which analysis shows to have been the elements out of which it was formed.

"The connexion of both the language and the literature of Greece with the Sanskrit is now well understood and admitted, and the great antiquity of the Vedic hymns seems placed beyond the reach of doubt or controversy. It is to these then, probably, that we must mainly look as the source from which Hesiod's Theogony was composed. For example, Sir G. W. Cox observes⁷ that the Hindus believe that they lived in the last and worst of four periods or 'Yugs,' corresponding to the golden, silvern, brazen and iron ages; with which compare *Epy. 174.

"There are many remarkable coincidences between the Mosaic account and the Hesiodic cosmogony. Both speak of the world as formed out of chaos, and of light and darkness as subsequent creations.

"An ancient and universal tradition appears to have been, that the peaceful order of the universe was first interrupted by a rebellion or apostasy among the

⁷ "British Rule in India," p. 8. See also Prof. Mahaffy's Hist. of Cl. Gr. Literature, i., p. 103, note 2.

higher order of primeval beings. Inexplicable as this is to us (unless on the theory that the notion was suggested by the sight of falling stars and meteors), it is very difficult to separate it from the Scriptural doctrine of Satan and the Fallen Angels; and the same idea is contained in the Hesiodic rebellion of Cronus against Uranus, Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). The golden and silver ages of Hesiod represent man in a state of primitive innocence; the immense duration of human life, which Scripture assigns to the first patriarchs, is described by the infancy of a hundred years; the absence of pain and death, by the passing away of this race from the world 'as if subdued by sleep.' The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth; the suggestion of rebellion first made by the female (Rhea); the formation of the first woman Pandora (like Adam) from the dust of the earth; lastly, the destruction of mankind, and their annihilation from earth at an early stage of their existence, in punishment for their impiety,—all these statements seem *reflections* of⁸ Mosaic teaching, and are too well marked to be regarded as mere casual resemblances."

24. This brings us to a question most ably treated by the late Lord Crawford in his book "The Creed of Japhet,"

⁸ Rather we should say: "concurrent traditions similar to the." Ed.

where he proves that dogma and doctrine were the generators of myth and folklore (which became gradually debased and confused), and not that folklore and this confused mythology had engendered dogma and doctrine. A most important matter this, which is at the root of all belief and faith in communication between God and man at an early age.

I cannot give a synopsis of Lord Crawford's work. It is too long; and justice could not be rendered thus to an author, who, by an infinity of minute verbal affinities, tries to furnish philological—or 'glottological'—proof of the interrelationship up and down the World of a few basic myths (so-called), or doctrines or dogmata of common origin, which have merely grown in substance and been debased in transmission, while the core is there intact.

On page 248 of this rare book (of which only 150 copies were printed) Lord Crawford says:

"Titles originally expressive of an elevated character frequently become exchanged for degrading ones of nearly the same literal sound, through confusion of words, when the original or higher moral conception of the personage to which they are applied has been lost sight of."

Thus, Walt Whitman says ("Slang in America"):

"... Considering Language then as some mighty potentate, into the majestic audience-hall of the monarch ever enters a personage like one of Shakspeare's clowns, and takes position there, and plays a part even in the stateliest ceremonies. Such is Slang, or indirection, an attempt of common humanity to escape from bald literalism, and express itself illimitably, which in highest walks produces

poets and poems, *and doubtless, in pre-historic times, gave the start to, and perfected the whole immense tangle of the old mythologies.* For, curious as it may appear, it is strictly the same impulse-source, the same thing. Slang, too, is the wholesome fermentation or eructation of those processes eternally active in language, by which froth and specks are thrown up, mostly to pass away; though occasionally to settle and permanently crystallize . . .”

I would like to add here, before going further, the summary end of Lord Crawford’s volume, and would ask particular attention to the closing statement, for that is where we stand today. We can accept the ‘phainomena’ as genuine, without, at present, being able to fix, or state in cosmic terms, the “laws which regulate interaction”:

“I must leave it to the ingenuous student to work out the application of the great and dominant fact now tabled before him, to its legitimate results—results which, I fear not to say, must revolutionise modern thought. It will require a bold heart and a steady eye to tread the path thus indicated; but he must not shrink from truth, and the truth will be his exceeding great reward. The recognition of the Inspiration of the Bible, in the simple unequivocal sense of a miraculous interposition for the purpose of imparting a knowledge to mankind of certain facts important to his salvation, and which human reason cannot discern for itself, will place him face to face with countless forms of modern scepticism, and with certain theories in particular upon the origines of mythology and language against which the present argument and proof run directly counter—theories based upon a most industrious accumulation of facts, and most earnestly and eloquently worked out, but which are necessarily defective and

misleading, inasmuch as facts of coequal importance with those dwelt upon — facts belonging to the world of miracle — are left entirely out of view by the theories. It was not thus that the mightiest thinkers of past time dealt with the problem of relative existence; they recognized the facts on both sides, and thus formed — not theories, but judgments, possessing a value approximating to that of positive truth within the scope of their vision. It will appear but cold counsel to the young and ardent, with whose sympathies I warmly sympathise, when I warn them that what is termed the most advanced school of thought at any time in Theology, Philosophy, or Politics, is always to a great degree in alienation from the central path of truth, and needs correction, — each such school expressing in its extravagance the reaction against a previous development of speculation in the opposite direction, both being equally one-sided. It is toward the termination of each such periodical controversy that the older, higher, or what I should call the Socratic philosophy intervenes to strike the balance of truth, separate the pure gold from the dross of recent acquisition, and fuse it with the solid $\pi\omicron\upsilon\ \sigma\tau\omega$ of progress towards it, from which another start may be taken. The labours of the school specially above alluded to can never lose their exceeding value and interest, but they are crippled throughout by a one-sided philosophy and a jealousy of an objective utterance to man from God; whereas, to reach the point of vantage from which the pole-star of truth is visible to the eye of pure and unprejudiced intelligence, we must ascend above the misty regions of materialism and idealism, above even Aristotle and Plato, and take our stand with Socrates, on the supreme summit of speculation — I fear not to say on Mount Calvary itself, in the largest sense — on the point of intersection of the great antagonistic principles of being — beneath the

cross of Him in whom Spirit and Matter, Liberty and Law, God-head and Manhood coexist in harmony—the Thwôrestâra of both creations—the physical and the spiritual, the Χριστός, Christ. It is thence only, from that pure serene, that Truth Universal—physical no less than metaphysical or supersensual truth—can be discerned in its reconciliation and integrity—so far as apprehensible by man—with an untroubled eye—humble and yet assured in the light of eternal day. The doubts which perplex the sceptic, based on the difficulty of comprehending how the antagonistic forces of which man and God are (so to speak) respectively the centres, can exert their independent action and yet work unto unity, will disappear on his recognition of the single fact, that we *are native impartially to two worlds*—of Knowledge and of Faith, of Providence and of Grace or Miracle, each of which has equal part in our being, equal claim to our acknowledgment—*although we may not be competent in this imperfect stage of being to fix the laws which regulate their interaction.*”

CHAPTER IV

Ancient Philosophy

25. At the first blush, it may seem strange to find no account in this paper of that wonderful man Socrates, nor of world-famed Plato, nor of Aristotle, nor of Plotinus, nor a full history of philosophic thought, but this is not the first essay on immortality! I have abandoned any attempt at a strictly historical sequence, or presentation of philosophy, which, while more formal, would be more tedious.

We must plunge *in medias res*, assuming the reader to be familiar with the progress made in biology, geology and the kindred sciences, with our greater knowledge of comparative religions, with our daily increasing knowledge of the history of ancient civilisations, as brought to light by excavations, with our return to Platonism, and with the growth of the cults of will-power, or rather mental science, and finally with the astonishing number of reputed communications from those who have passed beyond the veil.

In other words, the proofs of immortality, or a continuance of life beyond the grave (with a different kind of envelope*, but with our personality intact), are available outside of philosophic deductions, inductions, and speculative processes or analogies, in only one direction,

* See a charming little eighteenth century book on this subject by Isaac Taylor, entitled: "Physical theory of another life" London, Pickering, 1839.

viz., from communications from the so-called "dead."

Many people, in their ignorance, are debarred from this side of the question, as what they have read has been unfortunately limited to frivolous communications, or to accounts of doubtful materialisations, or to attendance at questionable seances, or even at impostors' circles,—that saddest of all the examples of the misdirected energy of man!

But we are really in possession of unquestionable documentary evidence, furnished during the last seventy years, which may not summarily be put aside, and which is daily gathering force, and to this I would address myself.

But prior to speaking about these matters, we should take a glance backward to find out if direct communication with the other world did not take place thousands of years ago, and the process was merely suspended.

I took the liberty, on an earlier page (Section 3), to refer to Homer as a mere youth in matters of Earth's history.

The following will explain my meaning.

Do not let us forget how the reputed wise man Solon was soberly rebuked (as recorded in Plato's *Timaeus*) about 600 B. C. by the Egyptian priests of Sais, as follows:

"Upon his enquiring about ancient affairs of those priests *who possessed a knowledge of such particulars superior to others*, he perceived that neither himself, nor any one of the Greeks (as he himself declared) had any knowledge of very remote antiquity. Hence, when he once desired to excite them to the relation of ancient transactions, he, for this purpose, began to discourse about those most

ancient events which formerly happened among us. I mean the traditions concerning the first Phoroneus and Niobe, and after the deluge, of Deucalion and Pyrrha (as described by the mythologists) together with their posterity; at the same time paying a proper attention to the different ages in which these events are said to have subsisted. But upon this, one of those more ancient priests exclaimed: 'O Solon, Solon, you Greeks are always children, nor is there any such thing as an aged Grecian among you! . . . All your souls are juvenile, neither containing any ancient opinion derived from remote tradition, nor any education hoary from its existence in former periods of time. But the reason of this is *the multitude and variety of destructions of the human race*, which formerly have been, *and again will be*; the greatest of these, indeed, arising from fire and water, but the lesser from ten thousand other contingencies. For the relation subsisting among you, that Phaeton, the offspring of the Sun, on a certain time attempting to drive the chariot of his father, and not being able to keep the track observed by his parent, burnt up the natures belonging to the Earth and perished himself, blasted by thunder — is indeed considered as fabulous, *yet is in reality true*. For it expresses the mutation of the bodies revolving in the heavens about the Earth; and indicates that, through long periods of time, a destruction of terrestrial natures ensues from the devastations of fire. . . . For these causes the most ancient traditions are preserved in our country. . . . But whatever has been transacted either by us, or by you, or in any other place, beautiful or great, or containing anything uncommon, of which we have heard the report, everything of this kind *is to be found described in our temples and preserved to the present day*. While, on the contrary, you and other nations commit only recent transactions to writing,

and to other inventions which society has employed for transmitting information to posterity; and so again, at stated periods of time, a certain celestial defluxion rushes on them like a disease; from whence those among you who survive are both destitute of literary acquisitions and the inspiration of the Muses. Hence it happens that you become juvenile again, and ignorant of the events which happened in ancient times, as well among us as in the regions which you inhabit.

The transactions, therefore, O Solon, which you relate from your antiquities, differ very little from puerile fables. For, in the first place, *you only mention one deluge of the earth*, when at the same time *many have happened*. . . .

But the description of the transactions *of this our city* [Sais] during the space of *eight thousand years* is *preserved in our sacred writings*. . . .”

CHAPTER V

World History and History of the Jews

“This is he (Moses) that was in the Church in the Wilderness with the angel who spake to him in the Mount Sina, and with our fathers, *who received living oracles* (Λόγια ζῶντα) to give us.” (Act vii. 38)

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles (τὰ στοιχεῖα τῆς ἀρχῆς) of the oracles of God.” (Hebr. v. 12)

“Alfred de Vigny wrote that Legend is often more true than History, because Legend tells the story, not of the acts often incomplete or abortive of great men and Nations, but the story of their very genius.” (Eliphas Levi “La Science des Esprits.”)

26. Now let us turn to a much neglected author, but one who must never be overlooked in such matters,—St. Yves d’Alveydre, who, in 1884, published a splendid volume of 900 pages, entitled :

“LA MISSION DES JUIFS.”

It is one of the most remarkable books ever written, and pregnant with suggestions for the elucidation of so much that is obscure in the past. That is why I let this notice follow closely on the mention of Hesiod, who had gathered up the myths of his time as they then stood, adulterated and confused. But St. Yves’ book is a model of clarity, although but little known, even in France.

The *overlying* lesson sought to be conveyed by the author is the necessity of Jews and Christians getting together and working for the regeneration of the World by the Jews accepting the fact of the messiahship of Jesus and the *continuity* of his work and his teaching with that of Moses. In fact, when the accomplished author comes to the chapter which should be devoted to the history and teaching of Jesus Christ, he tells us that he has destroyed his manuscript, and he leaves this chapter practically blank, saying that it must be the duty of *a Jew* to write it out ultimately!

But the *underlying* lessons are so interesting that I would like to give a brief résumé of what the learned author is trying to bring to our attention.

The theosophists believe in an ancient "Lemurian" Civilisation, submerged long ages ago in the Pacific. Then in a subsequent civilisation of "Atlantis," which perished long since by cataclysm in the Atlantic, as recorded at length by Plato [reproduced by Donnelly in his "Atlantis" (N. Y. Harper)].

Starting from this point, St. Yves gives us his views of the subsequent civilisations, and of the distribution of the nations down to our own day, but we must not anticipate.

Difficult as it is to condense, into a few pages, the 900 royal octavo pages of the author, I must make the attempt.

He says that since the Churches have abandoned the attempt to reconcile science and the Genesis of Moses, it must be for the Laity to have the courage to face the question, and, by virtue of greater knowledge, to

unseal afresh the esoteric meaning underlying the record of the fifty chapters of the first Sepher of Moses.

He says that it is the gravest problem of our times, because from the bottom of this Duarchy of the Human intelligence, all anarchies result.

And he adds: "Oh, if only the sophists and the politicians had studied and had respected the Social State as seriously as the Benedictines have studied the dust which we trample, the air which we breathe, the drop of water and its teeming world of infusoria, the seed and the microbe, all would have been well.

"Then indeed Moses and Jesus would appear in their true light, and their Promise, realized, would illuminate by its rays all the body-spiritual of Humanity, delivered from false politics, and reconstituted in its three social powers, in its relative Unity."

Then he says that the Judeo-Christian tradition, properly interrogated in its scientific and esoteric aspect, offers a firm foundation and an adequate reply to all questions relating to Science, Religion, History and the Social State, claiming that the inspiration obtained by Moses in the temples of Egypt and Ethiopia and of which his book of *Principles*, written in Hermetic Egyptian, in ideographic hierograms (falsely taken for a physical genesis), is the intellectual pyramid, of which the veritable hierophant is Jesus Christ.

In his early pages, St. Yves commences with this fulmination:

"Nominally, Christians, we tossed aside as creations of the Devil or as worthless — it does not matter which — the religions, traditions, and sciences

of other human groups, at the same time giving free rein to an arbitrary and brutal policy ourselves.

We assassinated what remained of the Red Race (which had escaped from the last Deluge), enslaved the Black Race, oppressed those of mixed blood whom we falsely call Semitic, and treated Israel and Islam as instruments of Hell, and the India of Brahma and of Buddha as a sorceress fit only for the stake, after having spoliated and elbowed her about, either in a diplomatic or military way, and also Persia and all of central Asia, their religions, their laws, their morals, and that with the disdain and the sectarianism, and the fierce greediness of an immorality which is only too well known.

As the sudden inheritors of a civilisation of yesterday, we have gone so far as to do violence to venerable and somnolent China, from the most despicable motives.

Oh, when one evokes the Spirit of History, when it cries aloud through the thunderstorms of accomplished facts that we have committed every crime, and been guilty of every misdemeanour, as crucifiers of the whole earth, instead of as adorers of the Crucified One, one draws back in horror at the sight of people animated by our own spirit, armed with our own weapons, numbering more than two hundred million Mussulmans, four hundred million Buddhists, more than a hundred million Brahmans, more than five hundred million Chinamen and Tartars, without counting the smaller groups.

Let us realize this fully and apply the remedy in good time; for all this human deluge, this ocean of souls, — which the Universal Soul looks out upon and lends his ear to just as much as to us, — all these worlds of living spirits have deep down in their consciousness, for the Christian and for Christianity, for the whole political scheme of our history and of our civilisation, hatred and execration, which has,

alas, a very different foundation than, in olden times, the polytheistic peoples entertained vis-a-vis of the Jew and corporate Israel!

The burden of (the consequences of) European history oppresses the head and the heart of all the rest of humanity on this planet, and its soul cries out thereagainst to the uttermost depths of Heaven; but here below, its head is uplifting, and its heart beating with renewed vigour; while our miserable National jealousies galvanise into action and contribute to arm these formidable members, in whose hands — if we do not repent — God will throw from on High the brazen trumpets and the claymores of steel of the last Judgement.

It is in order to call attention to these scourges, to this Destiny, to this Repercussion of our past acts, it is to forestall them if possible — distant a hundred years hence at the most^o — that I have been considering and preparing for twenty years past the books which I am publishing, and which recommend action of a very different nature, and which I confide to God, and which the Future will abundantly justify.

May this Future represent Synarchy and not the inter-governmental Anarchy, which has ruled over us for centuries past!

Throughout all its Churches, Europe chants its Abraham, Isaac and Jacob; she lifts her voice at Vespers in praise of the exodus from Egypt; she venerates Moses, without understanding him in the least; she teaches from his writings, or at any rate from their translations to young and old alike, and that to the exclusion of every other sacred Book, whether the Chinese Book of "Kings," the "Avestas" of the Persians, the Vedas of the Aryans, the Puranas of the Hindus, etc., etc.

^o Written about 1880.

In the second, or New, Testament, Europe received by Jesus Christ — and venerates it, with greater justice than she believes herself — the purest moral teaching of Israel and a portion of their intellectual make-up, and also the most luminous oral law, although veiled in parable.

Further than this, she has a religious Promise, coming to her also from Israel, and which is fundamentally the same as Israel's; and finally she carries out for Israel an universal propaganda, by distributing in every latitude mountains of Bibles, reaching to the very confines of the Globe, and to every corner where Anglo-Saxon commerce has established itself.

It is of small importance, for the moment, that Christian sacerdotalism, — divided against itself, — has not lifted the veil placed by Moses with design upon his Cosmogony, and by Jesus as regards his Promise concerning the coming of the Kingdom of God.

What *does* matter here, is that in the Social State of Europe, in this universal Church of the laity, — not yet constituted — but in advance as regards morality and intellectual strength over its political and sacerdotal directives, Israel, covered by Jesus Christ, its Sovereign Pontiff and our own, protected by the breath of that Social Soul which is abroad in what is called Public Opinion, is yet more at home thus than we are in Europe itself, and that by the most sacred of rights.

It is therefore important for it, in the very first place, that Christianity should come into its own socially, from top to bottom, by the definite distinction of its Authority and Power, by the reconstitution of the three great Social Orders instituted by Moses, that is to say, by the Synarchy, for fear that the Churches and the States (which are not at one amongst themselves) should come to utter grief by

means of military whirlwinds and revolutions, which would fall not only on Christian heads, but also on the head of Israel.

Finally, it is proper and necessary that Israel should resume her great mission, that she should prepare for her own triumph, and that she should help Christianity as a whole to execute, first in Europe, and then throughout the length and breadth of the World, the Testament of Moses, and that of Jesus Christ — (major and minor Testaments of the same organic import) — in all of their tremendously weighty social comprehensiveness, since they are divine legacies of the most ancient of Traditions, of the most august Wisdom, and of the most divine Science of our ancient Humanity.

That is the reason why I, a Christian layman, write this book for the Jews, with the object in my mind of a fresh and entirely scientific alliance in Jesus Christ and in Moses."

CHAPTER VI

Genesis and History

27. The main part of the book opens with a frank acknowledgment that the surface indications of Genesis—judging from the translations of the Vulgate, Septuagint, Samaritan Version and Targums—are hopelessly at variance with science, and admits that Astronomy, Geology, Archaeology, Philology, and Anthropology have all given their voice in favor of the age of man on the Cosmos as being nearer ten times or more the 6,000 years assigned to the age of the World by the interpreters of Moses, than a mere matter of 6,000 solar years.

After a lucid exposition of the relation of the Earth to the Universe, and of primary life here below, and of the great age of the Earth, he concludes thus:

“This real age of the Earth was perfectly well known to the body of scientific investigators long before Moses, from Etruria and Egypt to the confines of the Indies and of ancient continents, which have since in part disappeared. The Etruscan sacerdocy measured the great Cosmic and Terrestrial Revolutions by six immense periods, according to information supplied from Egyptian sources.”

The different calculations among the Indians, Chinese, Egyptians and others, covering various ‘periods’ are embraced by the figures 36,000, 432,000, 4,320,000,

4,320,000,000 years. As $36,000 \times 12 = 432,000$, it is readily seen that all these figures coincide in a measure and are derived from some one source, based on celestial calculations.

Thus Sanchoniaton's measures are 1 sara = 3600 years and 10 sari = 36,000, which form the basis for his adjudication of the long reigns of the Egyptian pre-dynastic Demigods. And his total of the antediluvian reigns of his ten patriarchs = 120 sari or 432,000 years, is clearly a revolutionary figure.

It seems unnecessary to state that Moses was, of course, familiar with the Temple lore of the Earth's history, of the various deluges recorded in the Egyptian records, and if he presented his cosmogony in Genesis as he did, it was for two sets of readers, the uninitiated and the initiated.

As regards the written records of the Temples, it is sufficient to recall the brutal and absurd destruction of books in the Public Libraries of the ancient World to account for the disappearance of the literature of the Temples.

This destruction, says St. Yves, extended to Ireland, where 10,000 runic manuscripts, containing the annals of the Celtic race, were swept away at one fell swoop.

Of Orpheus' very numerous works,—the Orpheus who was probably a fellow student with Moses in the Egyptian temples,—hardly one remains today.

Then why should we doubt the word and the testimony of Plato, or Herodotus, or Diodorus, or Manetho, who affirm from ancient books, long since perished, that complete civilisations existed thousands of years before the exoteric dates of World-commencement in Genesis?

And what of Indian tradition?

We can no longer surely attribute to man's sojourn on the Earth a period of but 6,000 years, when in the sacred books of the Indies, it is found that the seventh Manou, the seventh interdiluvian cycle (to the last millennium of which we are approaching) takes us back to 40 centuries before this date.

And twenty centuries before the said 6,000 years, the last black sovereign of the Indies, Dacaratha, was the fifty-fifth monarch since Ikshaukou, first red coloniser of the Indies.

And 8,500 years before our own present date, we see a full civilisation installed among the surroundings of enormous settlements and towns, — Ayodhia, a metropolis of the solar dynasty of 60 kilometers in diameter, and Pratishtana, seat of the lunar dynasty.

The supreme God of this cycle, *Iswara*, is the same designation which Moses employs fifty centuries later to cover the cyclical symbol of his own age in *Iswara-El*, contracted *Israel*, Intelligence or Royal Spirit of God, in duality: *Is-ra-el*.¹⁰

Up till now, our civilisation, far from being in sympathy with the age-old civilisation of our elder sister India, and without understanding her reverence for the ancient cycles of humanity or for the ancient reign of God on earth, mocks her with our patronising airs, and our suggestion of a date for the commencement of civilisation, which in her eyes is risible, as indeed, says St. Yves, "it would be to Jesus, who would have destroyed such a suggestion with a smile, or to Moses,

¹⁰ What a world of meaning is included in that word, "Is" the principle feminine (as in Isis, etc.), "Ra" the masculine principle, and all summed up in the third syllable "El."

who would have frowned at the mention of such figures, or to the Abramites, who would have shrugged their shoulders at it.”

India herself smiles today at our Western experimental sciences which are so absolutely divorced from morality, virtue, and humanity. They will never appeal to the East until they are once more linked up with the order of the supraphysical, and terrestrial matters and super-terrestrial matters treated as one, just as during the old reign of Theocracy on Earth, of which St. Yves speaks so feelingly and so regretfully.

But Indian philosophy of today does not worry about it. It has this however to say: “The recurring ages must continue on their circular courses. The periods of light and of darkness succeed each other in the intellectual and in the moral orders, as well as in the physical order. And we, who occupy a position on the edges of the powerful currents and tides of the moment, can neither modify nor direct them, except in some very minor details. We have to do with an Universal Law, of which we are the creatures, and must be content to play a humble part on the stage. There was however a time when India, Persia, and Egypt were in the van of progress, but that was when from her Temple Schools the initiated governed the then world with wise counsels, coming direct from Heaven, whereas the tendency is now, even in India, for public instruction to make of her students materialists, and to uproot all spirituality. If, however, the World could come to comprehend and believe what our ancestors really sought to convey by their written and oral tuition, modern instruction would become a bene-

diction, while today it is often a malediction. But today Indians, whether learned or not, consider the British as too full of prejudice in their Christianity on the one hand, and by their modern sciences on the other, to take the trouble to try and come to any mutual understanding. In fact, they detest each other, and are in a situation of mutual antipathy. If only this attitude could be modified, our Princes and rich men would not fail to rise to the occasion and found Universities. Ancient Manuscripts, now inaccessible, would again be brought to light, and in them the Keys of many things would be found, keys of mysteries hidden for many centuries. If the West would really face realities, this might take place; for man will never find happiness in negation. And agnosticism is but a temporary stage. The age will be pushed into Extreme Atheism or Clericalism, if men's intellects are not soon brought back to the simple and consoling wisdom of the East. Our age is marching forward to a saturnalia of phenomena. Religion alone — the purest religion, rebinding man to God — can alone steady it and save it from the consequences of short-sighted materialistic folly. Superstition on the one hand and scepticism on the other must be stamped out, and from out of the long forgotten and long hidden mysteries of our past lore, the proof must be obtained of what man's destiny really is, and that all strange phenomena are but manifestations of natural inter-cosmic law, the study of which is the key to our future happiness on earth, pending our reunion with the departed souls and messengers (angels), who would teach us much if we would only be receptive and humble."

St. Yves now plunges into his main theme. He says there were four sciences taught of old, three of which, the earthly "nature" sciences were resumed in the hierogram êvê—life; and the fourth, represented in the Mosaic tradition by the first letter of the name of the Almighty, spelling 1-êvê, corresponded to quite another hierarchy of knowledge, marked by the number Ten. This last decade belonging indifferently to Dorian initiations of India, Egypt, Chaldea, Persia, Palestine, Greece, Etruria, etc. And that it was by this Dorian golden thread that was transmitted the intellectual current of esoteric science and exoteric testimony, tending to the integral reconstitution of the Ancient Cycle of the *Lamb* and the *Ram*, of the former universal Alliance, of the former public international reign of Peace, in fact of the Kingdom of God, which had once been a reality here on this Earth as in the Universe at large.

Thus is explained, says he, the true mission of the Abramites, dorian priests of Chaldea; of Moses, dorian priest of Egyptian Isis and of Osiris, and lastly, of Jesus, who reserving esoterism for future generations, gave to the tradition of the *Lamb* an irresistible psychurgic impulse, towards its social and universal fulfilment.

Abandoning for the moment all esoterism, he states the main position thus: "Of two things one. Either Moses was instructed in the Sciences of Egypt, or he was ignorant of them."

And he answers thus: "Philo, Clement of Alexandria, and the Acts of the Apostles tell us that Moses *was* profoundly versed in these mysteries. Strabo learned from the then priests of Egypt that Moses belonged

to their order. Manetho, himself an Egyptian priest, tells us that Moses was priest of Osiris or of Ammon-Ra, Gods of the tradition of the *Ram*. Therefore Moses could not have said what his translators have made him say. Therefore the scientific and chronological errors of Genesis are due to translators and theologians, and not, thank God, to Moses!"

The Hebrews had been in Egypt for 400 years. Therefore, it is clear that they spoke Egyptian and that Moses wrote out his book in that language, or rather in the ideographic language of the priesthood. Now this language of the priesthood was reduced to writing in a variety of ways, corresponding to the degree of mystery involved, so that as a whole it could only be understood by the initiated, and only in part by the uninitiated. [There are traces left of this very deep cryptic language, if we dig for them in Mosaic writings. As an example, take the Hebrew words for 'Desire' and 'Darkness' which are practically identical, the only difference being in the final consonants, in the one case k, in the other q (**חשק** and **חשד**); just enough to conceal the matter from the layman. In the Mahabharata, volume nine,—which is a compendium of all Hindu philosophy and theosophy,—the Brahmana's idea of killing 'Desire' is given a very prominent place throughout.

I quote from the Mahabharata (vol. 9 of Chandra Ray, p. 52) :

"It is by the aid of Truth that the whole Universe is upheld. Untruth is only another form of *Darkness*. It is darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold

the lighted regions of Heaven. . . . That which is Truth is Righteousness; that which is Righteousness is *Light*; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is *Darkness*, and that which is Darkness is sorrow or Misery.”

So, when we turn to what is said about Desire, we see the force of the appeal to the difference between Light and Darkness. On page 18, of the same volume, we read:

“Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it. Thou art without judgement. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire. Thou wishest to plunge me into sorrow.”

Now, this being plunged into Sorrow is nothing but being plunged into *Darkness*, or ‘Tamas,’ the third and worst of the “Three attributes” of Sattwan (Soothfastness), Rajas (Passion) and Tamas (Darkness), as we are told on page 48:

“Those Brahmanas again that become fond of Untruth and injuring other creatures, possessed of cupidity, fallen away from purity of behaviour and *thus wedded to the attribute of Darkness*, become Cudras.”

But it runs through the whole 900 pages.

Now, not Killing Desire, but giving way to it is the equivalent of ‘Darkness,’ of absence from God. This is no fanciful matter, but a deeply ingrained truth in all Indian and Egyptian philosophy. And this word ‘Darkness’—*hoshek*—is the very word used for original Darkness—“ ‘Darkness’ was upon the face of the

‘Deep’ ” — in Gen. i. 2, 4, 5: “God divided the Light from the ‘Darkness’,” “The ‘Darkness’ he called Night.”

I find that that great writer, the late lamented Judge Troward, agrees almost entirely with St. Yves’ presentation of this subject, so much so as to say (on page 86 of his ‘Bible Mystery and Bible Meaning’): “We shall never understand Jesus until we understand Moses, and we shall never understand Moses until we understand Jesus,” and on p. 336 of his ‘The Law and the Word,’ he refers to this very word “Hosech” for darkness, as opposed to “rouah” the life-giving breath that moved on the waters and routed the darkness.]

Thus, says St. Yves (following in the steps of his teacher and forerunner Fabre d’Olivet), the very first word of Genesis: “*Beroeshith*” signifies “Principle” to the Sage,—“Origin” or “Beginning”¹¹ merely for the ignorant.

The root of this word is *Roesh*, signifying head, chief, prince, principle. The root is found in Rex, Right, Recht, *etc.* (The same word translated “*Headstone*” in that wonderful passage in Zechariah iv. 6-7.)

The ancients rendered this idea by a point in the middle of a circle. Now the matter concerns the specific PRINCIPLE of the entire Universe.

If, instead of “*Principle*,” you read “Beginning,” the fifty chapters, of which this word is the starting-point, will take on an aspect purely natural, material, anthropomorphic, and fabulous, instead of a rigorously

¹¹ A different word for “Beginning” (*tehilah* תהלה) is used elsewhere twenty-two times, as at Gen. xiii.3, xli. 21, Ruth i.22, 2 Sam. xxi.9, Ezra iv.6, Eccl. x.13, Dan. viii.1, ix.21, Hos. i.2.

scientific and intellectual aspect, making of the Mosaic Cosmogony a formidable book of science.

He proceeds to deal with the word for serpent—Nahash—comparing this to ‘Attraction’—and we all know how important is the Law of attraction — of which the hierogram was a serpent drawn in a certain manner.

The following word Haroum or Oarum,—which can mean both subtle or crafty, and also “*naked*” (as used in ch. ii. 25 of Adam and Eve)—he explains as identical with the famous Hariman of the first Zoroaster, and expresses the course of Nature, caused by the ‘Principle’.

[Note the extraordinary agreement of Indian Lore with the Serpent-story of Genesis, as given us in the Mahabharata, section CLXXIX, down to the very *name* of the Serpent — *NAHUSHA* —, most desirous of getting rid of a ‘*curse*’ which still attached to him. He describes himself as an angel fallen from grace; the actual expression used is “I fell to the earth”. He says he was a King celebrated under the name of *Nahusa*, that he had acquired dominion over three worlds, and “when I had obtained such dominion, haughtiness possessed me”. After a long conversation, the snake is asked how he could fall from grace. He replied: “Prosperity intoxicates even the wise and valiant. So I too, overpowered by the infatuation of prosperity, have fallen from my high estate, and, having recovered my self-consciousness, am enlightening thee”. He continues and speaks of “being hurled from heaven,” but, again and again, refers to a “*curse*”

which is following and sticking to him, and from which he seeks to be delivered.]

Moses has been accused of not mentioning the Soul, or the Ethereal Essence of Human Beings. But Moses gives a name to this Essence and calls it *Nephesh*, contraction of three roots. This hierogram (Gen. i. 20, translated "the moving *creature* that hath life") does not express the abstract soul of the theologians, but the living Soul, the psychurgic and physiological Soul, triple and uniform, in the image of the Universe itself, such as Plato and Pythagoras viewed it, knew it, observed it, and experimented with it in the same sanctuaries as Moses.

This word has three meanings when read phonetically, one proper or positive, the second comparative or figurative, and the third superlative or purely scientific. If it be asked *why* Moses wrote thus, the answer is that the whole body of scientific people of the world did not write otherwise on these scientific and philosophical subjects.

He then passes to the word Adam, or Ha-Adam, the Adamite, the Universal, the Infinite. It is therefore of man universal of which there is question, or of the Universe, considered itself as an animated Being.

It has also been said that the word *Nature*, or the idea attaching to it, does not appear in our Cosmogony. But it is an error, for *Shadeh* occurs, meaning, in the masculine, *fecundating Principle* of which Nature is the living receptive Faculty. It is true that the Septuagint and the Vulgate and the English read a *field* instead of Nature.

Thus have the translators transformed into so many *men* the *Principles* indicated, of which Adam is the Principle container.

Thus (he says) they have transformed into Rivers, all the *Fluids* mentioned esoterically.¹²

And I would add this: that we can observe that from the majority of the Hebrews themselves these matters were hidden and occulted, for St. Paul (2 Cor. iii. 13-17), writing very much later, says that 'until this day the same veil remaineth over the interpretation of the old Testament.'

Here is the passage in full:

"And not as Moses placed a veil over his face in order to prevent the Sons of Israel from gazing at the last remnant of what was passing away, but their mental perception was blinded, for until this very day the same veil remaineth hanging over the interpretation of the Old Testament, not (yet) uplifted — (which in Christ is done away) — but even today when Moses is supposedly interpreted (*ἀναγινώσκεται*), a veil lays over their heart. Nevertheless, when it (the Nation) shall turn about to the Lord, the veil shall be stripped away. For the Lord is the spirit, and where the spirit of the Lord (is), there (is) freedom."

But Jesus said (Mat. x. 24-26): "Do not fear then, for nothing has been so perfectly concealed (or 'occulted') but that it shall not be revealed, and the hidden thing that it shall not be known."

¹² In this connection notice:

Isai. xlviii.18, "then had thy peace been as a river."

Isai. lxvi.12, "I will extend peace to her like a river."

Jer. xxxi.12, "And shall *flow* together to the goodness."

Job iii.4, "Neither let the *light* shine upon it."

Dan. vii.10, "A *fiery stream* issued and came forth (from God)."

} Same
word
Nahar

[The very word in “Yom *Kippur*” (the Jew’s ‘Day of Atonement,’ still so carefully observed) is found in a most unexpected and significant place. Occurring, as it does, considerably over a hundred times and translated everywhere else (except in the Song of Songs) as

‘atonement’ (well over seventy times), or ‘ransom,’ ‘reconciliation,’ ‘pardon,’ ‘pacification,’ ‘mercifulness,’ ‘forgiveness,’ ‘purging or cleansing,’ ‘appeasement,’ ‘expiation,’ ‘annulling,’ and ‘satisfaction,’

we suddenly find it rendered:

“*pitch*” in Gen. vi. 14,

where we read:

“Make thee an Ark of gopher wood. Rooms (margin; *nests*, and correctly so, for ‘Kehn’ is so rendered everywhere else in the twelve other passages where the word occurs) shalt thou make in the Ark, and shalt *pitch* it within and without with *pitch*.”

Now there must be a reason for this; and it offers *proof*, in my opinion, of the double language in which Moses wrote; because here, if we take the ark to be symbolic of all God-given deliverances—moral or material—we find the word thus employed here of extraordinary significance.

This ‘pitch’ then was the *preserving fluid*, corresponding to the ‘ransoming’ character of the word, as used elsewhere.]

St. Yves believes that the multiplicity of religions dates from about 3300 B. C.,¹³ previous to which time there was a long era of uniform and pure religion and

¹³ About a century after the death of Fo-Hi.

good government with an universal social state, bound together by a series of hierarchic institutions, and this religion was involved in the four sciences—physical, humane, cosmogonic, and theogonic, forming the ancient Arian *Synarchy*, known as the Universal Theocracy of the Lamb, or the Arbitral Empire of the Ram.

After the great schism occurred, the sacerdotal element in the various temples of the then known world endeavoured to maintain the pure tradition, and part of it was saved through the instrumentality of the Abramites of Chaldea, in Egypt later by Moses, who entrusted the secret to his people by oral instruction and in his written word couched in language having a double significance. Thus and thus only were the Hebrews made the recipients of the “Divine Oracles”—a favorite word with St. Paul.

Passing from Moses’ hierograms or cryptograms in Genesis, our author next takes up the order in which we can trace the history of man on the earth, as exemplified by what remains of the races; and he places the red man first, representing survivorship from the Deluge in the Pacific, or say the survivors of submerged “Lemuria.” Next he places the black race, [confirmed by Vettelini in Cornillier’s book “The Survival of the Soul” (Dutton), p. 234] which, he claims, had for centuries in the dim past subjugated and enslaved the white race. To find a point in History where the white race was collectively able to cope with the black race and finally overcome them, he takes us into a region and period unknown

to most of our historians¹⁴ and suggests that in the Indies under a monarch named RAM (see Job xxxii, 2)—the originator and founder of the wonderful international régime of the Ram or the Lamb, lasting for some 3,000 years—the blacks were overcome and taken in to the reign of peace which ensued. The seat of Government is placed in the great cities already named of A-yod-hy-a, and Prat-ishtan-a. Here originated the system of Government by *Synarchy* of three chambers, the first representing the communal assembly of the villages or clan, the second formed from delegates from the first, and the third, the priestly order, depositary of all the sciences, formed by the strictest selection and examination from members of the other two.

This name of *Ram* is to be traced forward in many directions: It is found in Persia, in *Iran*, and *Rambakes* a Mede. It is to be certainly found embedded in "*Brahma*." In lower Egypt the great temple of *Hammun* equates 'law of the ram' and there indeed we find the guardian of science and of the Ram's laws. We trace it in *Rhamnus*, Temple of Nemesis. The early coins of Delphis portray the Ram. The very word *Py-ram-id* contains it. In ancient Egyptian we observe *Rammamah* of the thunder. We find it again in Pharaoh's name *Ramses* in Egypt, and again in *Abram*, and at Tyre in *Hiram*. In Palestine many towns were called *Rama*, in one of which Samuel was born and died. We recognize it in the great Indian poem *Ramayan*, and Arrian gives us the name of a town in India as *Rambakia*. In the Caucasus and in Georgia are to be found stone symbols of the Ram. Note also the

¹⁴ See, however, Schuré's "The Great Initiates" (quoting Amyot).

Amramites (Numb. iii. 27), and Beth-aram (Josh. xiii. 27). Amram was the father of Moses.

Strabo calls the Arabian people *Ramanitai* and the nomadic people of Syria *Rambaioi*, and to this day the greatest feast of the Arabs is named *Ramadan*.

We trace it in Amram the father of Moses (Ex. vi, 20) and in one of the ancestors of David (see Ruth iv. 19, confirmed by 1 Chron. ii. 9-15, 25, 27), and, we will find its memory perhaps penetrating Europe in the new name given to the Latin city of *Roma*, and also in Ramya or Rômé, ancient name of Constantinople (see Budge's "Queen of Sheba" §72, p. 121) while in the *Lamas* of Tibet we can easily recognise a survival with the not unusual permutation of *l* for *r*.

Modern research has located and uncovered some of the special cemeteries devoted in ancient times to the burial of the sacred Rams in Egypt.

Budge, in his 'Queen of Sheba' (pp. xi, xii), writes as follows:

"The idea of the divine origin of Kings in Ethiopia, the Sudan, and Egypt is very old and it appears to have been indigenous. . . . Many a King of Egypt states in his inscriptions that he reigned 'in the egg,' *i. e.* before he was born. . . . Some of the sovereigns of the XVIIIth dynasty, certainly those who were nominees of the priests of Amen, were declared to be the actual children of Amen and to be of his substance. . . . Rameses the Great was held to be the son of the god Ptah-Tanen, and in the inscription on a stele at Abu Simbel this god, in addressing the King, says:

'I am thy father. Thy members were begotten as (are those of) the gods. I took *the*

form of the Ram, the Lord of Tet, I companied with thine august mother.'

A thousand years later a story arose in Egypt to the effect that Alexander the Great was the son of the god Amen of Egypt. . . . If, they argued, Alexander is the son of Amen, he is the lawful King of Egypt and the Egyptians must acknowledge him as their King. But it was necessary for their purpose that Amen should acknowledge Alexander as his son. . . . The god admitted that Alexander was his son, the priesthood of Amen accepted the declaration of their god, the Egyptians believed that the holy blood of Amen flowed in Alexander's veins, and as a result he became the King of the South and the North and Governor of the domain of Horus without striking a blow."

Further, note that RAM is a Hebrew word, translated in our Bible as 'Unicorn'. It occurs as far back as in that wonderful old book of Job, which has been said to be the 'oldest choral melody as of the heart of mankind, so soft and great,—as the summer midnight, as the world with its stars and seas.'

Against the standard of the Ram were ranged those of the Bull and of the Dragon and of others, but Ram avoids battle and emigrates with a vast host of his followers.

In the Ramayan we find such noble sentiments attributed to him as the following:

"To conquer is to forgive — Always allow the wounded enemy to rise — Give to all, receive from none."

Such divine memories cannot be doubted, and recall the purest spirit of Christian chivalry.

Later on he is forced to fight, but allied with the Turanians and others overcomes Persia, is joined by the yellow race, and founds a great and far reaching Kingdom—without a King, retiring himself, and governing the provinces through delegates, but locally by means of synarchies, headed by a pure and beneficent sacerdotalism.

His territory must have been of vast extent, for, if we are to credit St. Yves, it embraced all China, India, and Persia, and extended to Egypt and *Salem*, where the famous order of Melchisedec is said to have been originated by him in the person of a lieutenant Milich-Shadai-Ka, [although St. Paul, with the wisdom of the Hebrews, only knew Melchisedec as “fatherless, motherless, without genealogy,” as the transmission of the office was not hereditary,] and then after the time of Dacaratha it included *Ceylon*.

St. Yves now describes the system of education, government and religion, obtaining in the countries controlled by Ram and his great system extending from Thibet to Ceylon and from Persia to Egypt, and compares it to the situation in France in scathing terms, observing as to the latter: “Such carelessness indicates a civilisation without faith nor law worthy of the name, a governmental policy without any sort of social Authority, without science, without intelligence, and without a heart.”

The next chapter (vii) is occupied with a discussion of the date of all this, to which the reader is referred—St. Yves practically replaces the misty period of Egyptian chronology,¹⁵ dealing with the long reigns

¹⁵ See Synesius on this in ed. of Plotinus by Taylor (1817), p. 519 *seq.*

of the demi-gods prior to the first Egyptian dynasty by this period of "Heaven on Earth" under Ram and his successors, and which lasted until the period of "Nimrod," when the great schisms began and have continued to our day.

In this connection St. Yves identifies Moses' patriarchal ages of the fifth chapter of Genesis as coincident with the period of Ram.

The guaranty of the Theocratic form of Government, says he, lay in the unceasing realisation of the Divine Perfection by the continuous development of human perfectibility, Education, Instruction, Initiation, Selection of the best-endowed members of society. Thus, before the schism, Asia, Africa, and Europe were governed by a Theocracy, of which all the religions of Egypt, of Assyria, of Syria, of Persia, of Greece, of Etruria, of Gaul, of Spain, of Great-Britain *were merely the dismemberment and dissolution*. This Theocracy is clearly indicated in the sacred annals of the Hindus, of the Persians, of the Chinese, of the Egyptians, of the Hebrews, of the Phoenicians, of the Greeks, of the Etruscans, of the Druids, of the Celtic Bards, and reaches to the ancient chaunts of Scandinavia and Iceland. Thanks to this ancient unity of worship throughout the various temples of the world, Apollonius of Tyana (contemporary of Jesus Christ) was able to wander all over the then-world, and converse and be given "gifts from the altar" to help him on his journey, from Gaul to the depths of India and the confines of Ethiopia.

It was after the Indies were conquered that Egypt became the chief depository and continuing cultivator

of the former happy régime, although even there the priesthood gradually fell away from its original pure and high ideals.

Says St. Yves in a beautiful passage :

“So much the better if I find in the Talmud, in the Prasada, in the Bhagavad, or elsewhere the parables which the Evangelists place upon the divine lips of the Christ. Esoteric tradition teaches me what this most precious conformity signifies, and I become attentive with a still greater measure of piety; and in the founder of my religion, I revere and I adore the real presence of the Holy Spirit of the World and of its pervading Breath athwart the whole of our previous Humanity.”

And again :

“That is why the works of Krishna, of Zoroaster, of Fo-Hi, then of the Neo-Ramides or Abramites, of Moses, of Sakya-Mouni, and lastly of Jesus may differ as to form, but are absolutely identical as to background and substance.”

And again :

“Such Authority, constituted solely of intellectual and moral power, of Wisdom and Love, instructs, educates, and vivifies; it passes judgement but to make more perfect, it chastises solely in order to effect a cure, and it never condemns.”

But we must hurry along, although I am passing by many beautiful and instructive pages.

28. And we come to Moses.

Moses, who stands at the last gateway of pure temple-religion looking backward, and then leads his people onward with the knowledge acquired in the temples of

Egypt and of Ethiopia, passing his novitiate there, and going forward to carry the old principles of Theocracy into practise and to preserve for us an account of the world's history, written in such clever hieroglyphs that the world has since chattered and quarrelled over every word of it!

As in Iswara-Pracriti, as in Osiris-Isis, so Moses in Jehovah, or I-ÊVÊ presents to us the hieroglyph of the androgynous Dyad, eternally and indissolubly conjoined, — the Creator, Father-Mother God, the Masculine Spirit of the Universe and the Feminine Spirit or Soul of the Universe.

The Schism arose when Irshou, regent in India, insisted on disassociating the two, and struggled on behalf of the feminine principle against the Divine and Symmetric whole.

Hence wars and tumults, eventually world-wide, the inception of which is cabalistically presented to us by Moses in Gen. x. 9-10 where we read of Nimrod, but instead of "before" the Lord, it would be better to indicate the offence by reading "against" the Lord. (For authority compare Psalm xxi. 12 and the ἐναντίον of the Septuagint.)

Moses stood for the Unity of the conception of God-Earth, a union of the two; when the rift and the schism became worldwide, it spelled simply *anarchy* instead of *synarchy*; and anarchy it is today, because the spirit of the western world of Judeo-Christianity is anarchistic in the sense of the separation of the two Principles, which may not be disjoined without disastrous consequences.

St. Yves next points out that the great military campaigns in and around the huge cities of Nineveh and

Babylon, continue the sequestrating march of the world-politics of Irshou, while *synchronously* Moses shows us on the other side of the picture Abram and the Abramites, representing the Neo-Ramides or a survival of the old order of Ram. But St. Yves goes further and deeper into the occulted meaning of Moses' accounts in Gen. xi. 26-31 than we can, as regards the esoteric meaning of Terah and his three sons Abram, Nahor, and Haran. The reader is referred to pp. 338 *seq.* of the book. In Terah he finds a regulating Principle once more, and in the trinity of sons and of their wives a cryptographic meaning, into which at the moment it is not necessary to follow him. Gen. xii. 11-20 as regards Abram and Sarah's visit to Egypt are also interpreted symbolically, and we need find no difficulty here, as the literal voyage of Abram to Egypt and back to Bethel at this juncture has always seemed superfluous, speaking exoterically, notwithstanding the famine mentioned, which could hardly have been overcome before his return.

In Gen. xiv. Melchisedec appears upon the scene, (representing the old order of Ram), to seal, as it were, with the communion bread and wine, the fact of Abram's line being now entrusted with the banner of the Ram (or the Lamb) in order to carry forward the remains of religious synarchy as against the world politics of anarchy of various shades; and this order of things continues near and in Egypt itself down to Moses, through Joseph who is given for wife, by the then Pharaoh, Asenath

daughter of Potipherah, priest of On, city of the sanctuary of the Sun, — Heliopolis.¹⁶

In this connection it may be interesting to read over the whole of chapter xiv. of Genesis, for we are dealing with a most important period in History.

In the first and ninth verses, Amraphel, King of Shinar, is mentioned, who is to be identified with the famous Hammurabi of Babylon, whose code of laws was discovered at the beginning of the present century. A document discovered at Nippur, by Hilprecht, says that the dynasty of Ur — whence came Abraham, Gen. xi. 28, 30, xii. 1, xv. 7 — consisted of *five* kings, and lasted 117 years. Possibly by hieroglyphs in Gen. xiv. Moses may be conveying this information in connection with the five kings mentioned in this conflict. If so, the hieroglyphs are very deep.

¹⁶ See, for the story of Asenath, (a well-developed Jewish-Christian document of the early centuries of the Christian era) the "Nouvelles Françaises en prose du xiv siècle" by Moland and d'Héricault, Paris, Jaunet, 1858, pp. xv-xvi and 1-12, not since republished, I believe. Ed.

CHAPTER VII

Moses and the Subsequent Period

So, *Moses* “was instructed (ἐπαιδεύθη) in every wisdom of the Egyptians” as we are told in Holy Writ (Acts vii. 22), and St. Yves suggests that *Orpheus* was a contemporary of Moses in the temples of Egypt; and, when Moses led his people Eastwards, Orpheus carried the old dispensation Westwards, where it became debased, corrupted, mixed, and finally perished.

Clement of Alexandria tells us that “the Egyptian priesthood divulged their mysteries only to the initiated, whose exceptional virtues and wisdom were proved by examinations and by experimental tests,” and Zosimus, quoted by Olympiodorus, goes further when he says:

“Any priest who should have commented on the secret writings of the Ancients would have been excommunicated. He possessed these sciences, but did not communicate them.”

In order to realize the extent of the *written* sciences, without counting any of the hermetic oral words, Manetho records that nearly 37,000 volumes existed dealing with the sacred sciences, and Orpheus himself is believed to have been the author of more than 24 works, without counting the 42 volumes of Hermes containing an account of the Principles of the Sacred Synthesis of the

‘God-with-us’ régime, of which ten were hieratic and were carried in state ceremonies before the Ark.

If a veil remains over our intellectual processes to this day, it is not to be wondered at, and it is in vain that archaeologists will proceed with their excavations, in vain that numismatists will con over long-lost coins, in vain that philologists will analyse afresh runic, cuneiform, proteomedean, Chaldean, Accadian, Phoenician, Etruscan, or Sanskrit texts, the veil will remain just so long as the synthetic spirit does not return to them, without which they will be entirely powerless to comprehend the meaning of the monuments of the Ancient Synthesis.

But this synthesis is bound to us by the ties of the few remaining faithful — (compare Gen. xviii. 26-33 as to Sodom) — and although the last century came to a close with the world still in deepest darkness, the apprehensions of the present stirring times may quicken the dead bones sooner than we expect, and the reign of God be ushered in again. May God grant it! Thy Kingdom come. Thy will be done on earth as it is in Heaven.

Now Moses was of the priestly line on both sides (Exodus ii. 1), both his father and mother being of the house of Levi. And when, in addition, we are told that he was *educated* in every wisdom of the Egyptians, through his long sojourn in the temple, of which his father-in-law Jethro was a priest, and when we know what kind of a man Moses was when he issued from this forty-year apprenticeship, we recognize that he had passed through the four great stages of Temple education and trial, summed up by Pythagoras in: Preparation, Purification, Perfection, and Epiphany.

We have now only to turn to Exodus iii. to see when the direct revelation of God to Moses began. And we find in him the messiah, prototype of Jesus, when we read in Exodus iv. 19 word for word, what was said later (Matt. ii. 20) : "And the Lord said unto Moses in Midian, 'Go, return into Egypt, *for all the men are dead which sought thy life*'."

We need delay no longer to follow Moses into the desert. Here we find him having instituted early the proper synarchical form of Government, and in Numbers xi. 16-25 reference is made to a body of seventy chosen elders, into whom came the spirit of the Lord direct, and they prophesied and continued prophets, so that undoubtedly they transmitted the oral traditions for a long time. So, cleaving to the Head, the body politic prospered.

We would like to follow some of the detail of the system, but must confine ourselves to notice the following:

The Ark was no new invention of Moses. It was a *continuation* of the Egyptian form, doubtless inherited by them countless years beforehand.

The Egyptian Ark is referred to in their "Book of the Dead."

Its orientation and that of the table of bread and the candlestick, as described in Exodus xl. 21-24 is however interesting, in connection with physical and hyperphysical forces:

"And he brought the ark into the tabernacle and set up the veil of the covering and screened the ark of the testimony, as the Lord commanded Moses. And he put the table in the tent of the congregation upon the side of the tabernacle *northward*, without the veil. And he set

the bread in order upon it before the Lord, as the Lord commanded Moses. And he put the candlestick in the tent of the congregation over against the table on the side of the tabernacle *southward*."

Thanks to Moses' long experience in the temples of Egypt, he was able to go through with the discouragements of the Exodus and to bear the reproofs and re-creminations of his people, for he knew whom he had met, talked with, and put his trust in, and could say with Jethro (Ex. xviii. 11): "Now I *know* that the Lord is greater than all Gods," and with Job: "I *know* that my Redeemer liveth," and with Paul: "I *know* whom I have believed, and I am persuaded that he is able to keep that which I have committed unto Him against that day," and with David (Psa. xx. 6): "I *know* that the Lord saveth his anointed," or with the Preacher (Eccl. iii. 14): "I *know* that whatsoever God doeth it shall be forever, nothing can be put to it, nor anything taken from it," and with Jesus: "As the Father knoweth me, so *know* I the Father."

For as Abram was a 'friend of God,' so was Moses the next in line for an exhibition of the closest *son-ship*. Compare Numbers xii. 6 and 8:

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, I will speak with him in a dream. . . . But *with Moses* will I speak mouth to mouth, even manifestly, and not in dark speeches."

Universal history, reconstructed as basis for these solemn scenes in the desert, forms a wondrous comment on them, and makes the choruses of Sophocles and Aeschylus pale by comparison.

Moses, enfeebled and past 80 years of age at that time, had to carry practically alone with his God the super-human burden of his Mission, of which he alone knew the purpose and the "appointed end."

To the children of Israel at the last, this old man (Deut. xxxiii. 1-2) then 120 years old, is reported thus in his farewell benediction:

"And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said:

'The Lord came from Sinai, and rose from Seir unto them. He shined forth from Mount Paran, and He came accompanied by tens of thousands of holy ones. In his right hand *was fire, a law* (or, the law of fire).' "

Until we recognize once more that God is the God of Sky and Sea and Earth and everything — God of *all* the Sciences, of all Justice, of all Economy, of all Society as a whole — and that only in their Union can He manifest His Glory, by a general government conforming to His Law — to Universal Law, — we cannot expect Peace or Justice or Happiness on the Earth, for we have broken His laws and trodden under foot His precious promises. Yea, we have "crucified the Son of God afresh and put Him to an open shame" (Heb. vi. 6), and it is we Christians, and not the Jews, who for near 1900 years have done this.

For, arisen from the grave, the Divine Master, since His death and resurrection, is no longer the Man, about whom Isaiah sung: "without comeliness, despised and rejected of men," but is now All-Glorious; and He only asks to appear thus to the men of this age if they will

have Him, for He is the Head and we are the living members. But, sectarian separation, and opposition between States and Peoples are still the orders of the day, and Anti-Christ and Anti-God maintain amongst us this daily re-crucifixion of the devoted Brother of Humanity, and prevent His Epiphany.

Why have the strange intercosmic facts of the Exodus not been reproduced since the death of Moses? Because the Alliance between this man and Jehovah was a personal one, sealed by Moses' initiations, and devotion, and loyalty.

29. We have now to differentiate between the real contact of Moses with supernal things and the magic or Sorcery growing out of a misapplication of Temple instruction. St. Yves does not mince matters. He says that it was after the schism of Irshou that the infernal and ignorant prostitution of the magic of the Sanctuaries began, known by the name of black magic, and which quite properly merits the execration of the Human race and the anathemas of Religion.

The real secret sciences of the Temples — where luminous instruction was, for a time, and should be only and always, vouchsafed to those qualified to receive it — was received by men on their knees, with a pure and open and studious heart, and with a love for God and Humanity, carrying with it the purpose on their part of vicarious sacrifices of their lives, if the need arose.

Now all this is referred to and explained in Deut. xviii. 9 *seq.*:

“When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall

not be found with thee any one that maketh his son or his daughter to pass through the fire, or that useth divination, or that practiseth augury, or an enchanter, or a sorcerer, or a charmer, or a consulter with a familiar spirit, or a wizard, or a necromancer. For whosoever doeth these things is an abomination unto the Lord, and, because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect (or, upright, sincere) with the Lord thy God. For these nations which thou shalt possess hearken unto them that practise augury and unto diviners, but as for thee, the Lord thy God hath not suffered thee so to do."

Then follows the remarkable prophecy:

"The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me* (i. e. Moses, see Ch. v), unto him ye shall hearken. . . . I will raise them up a prophet from among their brethren, *like unto thee* and I will put my words in his mouth, and he shall speak unto them all that I shall command him."

"Like unto thee." Who else *could* this be but *Jesus of Nazareth*?

No one fulfilled the requirements between the times of Moses and Jesus. Hence we have taken the space to sketch ever so briefly the kind of man Moses was, and the kind of communion he held with God.

The world may say that all this is familiar to them, but I take leave to doubt it.

Here it is a question of a prophet similar to Moses, one who spoke to the Father face to face, reading without a veil the precious words enclosed in the sacred Ark. This is Jesus Christ, and no other.

29a. Within a couple of hundred years of Moses' death, we read in Judges ii. 10:

“And also, all that generation were gathered unto their fathers, and there arose another generation after them *which knew not the Lord*, nor yet the work which he had wrought for Israel.”

Thus the work that Moses did was fading away, the government which he had set up was gradually to lose its power and hold over the people, and once more, instead of a chosen people being the standard bearers of the banner of the Lamb, they were to abandon their great mission as the years swept forward.

When the spirit of worship declined and the spirit of solidarity became weakened, the end was already in sight. We all know what happened subsequently, but I take it that the real reason for the decline and fall of the Hebrew Nation was the abandonment of real prayer, so that the link with the Head was diminished from a strong cable of many strands to a thread of uncertain material and fibre, for as Jamblichus says (4. xxvi):

“No operation, however, in sacred concerns, can succeed without the intervention of prayer.”

We see this, some 400 years after Moses, in the matter of Samuel and his presence on the scene, when towards the close of his career the question of a King comes up. What does he do? He runs to the Lord in prayer for guidance (1 Sam. viii. 10 and 21-22.) and must have been surprised when the answer came to let the people have their way. But, at any rate, he had done his duty and submitted the matter to the Head. Poor Israel! Here was the recession from the former Synarchy with

a vengeance. The Council itself cries for a King "*that we also may be like all the Nations!*"

Yet today Israel, without a King, without a government, without a country, has overrun all the countries, and if a cataclysm occurred, would be found, probably, with India and China alone among the survivors of the present civilisation.

But we are anticipating.

It was not long before the people recognised their error (1 Sam. xii. 19), but they were so far from Jehovah in themselves, that they had to say to Samuel:

"Pray unto the Lord *thy* God that we die not, for we have added to all our sins this evil, to ask us a King."

So, through it all, they recognised *where* the source of the true Theocratic power lay, — in Samuel, or by Samuel, the humble but faithful instrument and mouthpiece of the Head.

And thus Samuel represents the ancient type of the true Priestly functions during the Empire of Ram, and is a saintly model for all future generations who wish to return to the Truth. He shows us what the Sacerdotal office imports when the Religion to which he belongs is scientific and therefore a reality and a haven of refuge. Do not forget what was emblazoned on the High-priest's breast-plate:

URIM and THUMMIM: *Light and Truth*¹⁷.

¹⁷ This also must stand for the *Alpha and Omega* of all Science, for the Hebrew words for Urim and Thummim begin with the first and last letters of the Hebrew alphabet: Aleph and Tav. It is "Sattwan" of the Indians (see Bhagavad XIV.), rendered 'Soothfastness' by Arnold, 'Harmony' by Besant, but *Light or Truth* by W. Q. Judge.

Well, Saul had to go (1 Sam. xvi. 1) and he is succeeded by the humblest of the humble in the land — David, a stripling, the youngest of seven brethren. But, putting 1 Sam. xxi. and xxii. together, we see the Priesthood already losing its high and male authority. The answer of Ahimelech is a trimming answer, and lacks the virility of Samuel's accents.

And the result of such weakness? The cool murder of the priesthood, of the great third Council by order of Saul, and crowned anarchy seen drowning in blood the remaining pillar of Moses' God-given synarchy. And the first Temple, the Social Temple, the Living Temple of the Most High, made without hands, ceases virtually its existence.

Thus the 'mystery of iniquity' began its work, and Solomon in all his glory cannot resuscitate the real spiritual edifice.

But to show how comparatively slowly, in our eyes, mundane matters move, we have now reached the period of Hesiod and Homer, — singing their gods, — which is generally the starting point of History in our schools. And this synchronizes with the scission of Israel's tribes, where the ten tribes represented 'open' Mosaic traditions, and Judah 'closed' Mosaic traditions, but the true Theocracy, even in the case of the former, had given place to an official sacerdotalism, and to a clericalism, functioning on a low plane, enmeshed in the political machine. (1 Kings iii.)

CHAPTER VIII

Solomon — Daniel — Esdras — Alexander-the-Great

30. In Solomon, — a kind of Egyptian vice-roy, — there is a momentary pause in the débâcle, but it is only momentary and apparent, and the recrudesence of 'open' Mosaic traditions at the outset of his reign, gives place to very different conditions of polytheism at the close.

By this time the situation in Egypt and Assyria was also debased as regards the true cult of Ram, and the banner of the Bull led in the downfall and spoliation of Jerusalem and its Temple, and in the exile of the Hebrews (reasons given in 2 Kings xvii. 6-8), while the very Pentateuch of Moses was almost lost.

31. The world is now in turmoil under Sargon's ruthless conquering hand, Sargon the pre-cursor of Caesarism.

And ever more and more the muddle and the mixture of races and creeds and myths increases, until we can no longer disentangle the threads, except by comparative etymology.

Everything becomes mixed, and a matter of *borrowing* from the past, whether in religion, legislation, or the social constitution of legislating bodies.

In Egypt, in Italy, everywhere, the gods multiply; and to Jupiter himself are tacked on a score of attributes as to agriculture alone, making of him a very much divided

entity, while the sacred books of the real Temple lore are burned, and true religion is sterilised and reduced to formalism.

The Jews are dispersed, and Humanity at large (while covering them and absorbing them) really represents in itself *as a whole* the lost cause of Israel and the lost cause of the World.

And when we sing (repeating after David) Ps. xliii. 3:

“Send out Thy *Light* and Thy *Truth*, let them lead me,”

we are in reality calling for the *Urim* and *Thummim* of Aaron, without realizing it. It is a kind of subconscious cry of Christians for the Jewish saving process of a union with God.

We have now to weigh very carefully in the balances the religious situation of Israel, and use most careful language, or we shall be misunderstood.

St. Yves is trying to reason out what is the only true religion which binds man to God, and to indicate how far short the Hebrews fell at this time, by comparison with the traditions preserved elsewhere, in order to show that Israel once held the key, but had lost it, notwithstanding her Elijah and her Isaiahs and her Ezekiels.

He says that her worship became ethnical in the same way as her life, and sank to a lower level along with her intellectuality. And, similarly, that the Prophets, and the initiated laymen could no longer manifest the true Religion amid this political and ethnical worship, except by sacrificing their lives, and that thus the great ideas and institutions, as they became more earth-bound, shrivelled more and more, reacted on the laymen, and

thereby limited the mental activity of their prophets and the manifestations of their powers.

Modern Jews have claimed that we Christians have insisted too much on the presence in the prophetic writings of definite prophecies concerning the advent of the messiah, and while their point is of doubtful weight, he admits on the other hand, that many of the prophets' writings, although of brilliant delivery, are disfigured by the way in which they constitute Jehovah a great martial figure of vengeance. Thus he takes us to Isaiah and Ezekiel for a lurid account of the ruin of Tyre and then says quietly: "After all, what does it amount to there?" In the one case, Isaiah sums it all up with the cry of: "KILL," and Ezekiel echoes: "STRIKE DOWN." Now open the Indian or Chinese books of the ancient cycle, or open the books of Hermes Trismegistus, and you will not find in any of their pages such devotion to a passionate political feeling, or to such international immorality.

"What? It was Jehovah who struck down Tyre? Then what of the coming fall of Jerusalem? Are there *two* measures in the Universe and in the balances of Eternal Justice and Eternal Wisdom? No. If Jehovah had been still represented among them in His Social State on Earth, and if His Face, His Law, and His Rule had not been eclipsed by the Assyrian conception of an universal Empire of Force, Tyre no more than Jerusalem would have been touched with impunity."

Thus, he says, even in the Soul of the most gifted Hebrew prophets of the time, Truth, — whose very character is Universality, — was being *veiled*, and forgetfulness of the real vivifying character of Urim and Thum-

mim — Divine Light and Truth — had stolen over the hearts of clergy and laity, Prophets and People.

At the turning point of things, while even Brahminism was weakening, while China was in difficulties, and Babylon and Nineveh in turmoil, the great sheet-anchor of Egyptian traditions caused Josiah, King of the Hebrews, to be roughly reprimanded by the Pharaoh of his time, Necho, or Nekau II (2 Chron. xxxv. 21), saying "What have I to do with thee thou King of Judah? I come not against thee, but against the house wherewith I have war, for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not."

But Josiah heeded not, and was struck down at Megiddo. It may have been an act of grace in the light of 2 Kings xxii. 19-20 and 2 Chron. xxxiv. 27-28, yet we read that Jeremiah had nothing better to do than to utter lamentations for Josiah.

As a commentary on these very times, I may recall, (although St. Yves does not refer to it) that, under King Nekau's predecessor, a battle scene occurs, — recalling vividly the scenes related in the Bhagavad-Gîtâ — where a great fight takes place over a stolen shield, and it is said that after the armies were almost in array and ready to fight: "The King intervenes and begs Pedukhonsu not to fight until all the other parties have come. After they had all arrived, then the King orders a regulated combat, apparently led by each chief in person. It does not appear to have been a combat of champions, but an orderly system of fighting with full forces, in which surprises or irregular advantages were not allowed." (Flinders Petrie Hist. of Egypt vol. 3, p. 323.)

We do not read of such things in the later wars of the Hebrews, although elsewhere the pure Temple traditions were also terribly weakened.

Yet Egypt, bending low under the weight of events, still sustained alone, as it were, the last great pillar of the temple of the ancient Social State, on whose architrave Ram had inscribed: "Reign of God, trinitarian Synarchy, national and international."

Shortly after, Assyria retook Charchemish, Nekau II retired to his Egyptian strongholds, and Jerusalem fell, in bloodshed and carnage disastrous.

32. Such a grave finale to our brief review of historical lessons has no need of an extended commentary. Everything, as thus seen, — (as it were, from the air), — has a logical sequence, and forms a chain of almost arithmetical or geometrical progression.

We see two sides to the question, and only two: one side luminous with Light and Truth and instinct with Wisdom, — the God-given synarchy rule of man's co-operation with God on earth; — and the other lurid with pain and woe, as man strives alone, whether under single rule, or under oligarchy or democracy, to hew his way to happiness and freedom, but always ending in impotence and anarchy, owing to his ignorance and carelessness and incompetence.

Thus evil succeeds evil,—which we call Destiny and the ancients called Nemesis,—as good engenders good,—what we call Providence and the ancients Minerva,—both following out implacable laws.

From Moses to Solomon was a cycle of some 400 years, from Solomon to the captivity of Juda a cycle

of similar duration, the first a Temple of Social State, the second a Temple of stone, made with hands.

Now Persia, Macedon, and Rome were to arise successively and pursue the ignis fatuus of world-dominion, for private gain. Alone in this period, Alexander the Great stands out for religious liberty, and, to his credit be it said, that, wherever he went, the Temples were respected and their high-priests treated with consideration, and often with deference.

But woe to the victors as a rule in this game of Nimrod! The Akashic laboratory of history registers the matter, and records that every such victory is but apparent, and carries in its train a horrible and malefisant bacillus, which inoculates the victors with the germ of folly, iniquity, intolerance, and ruin.

Happy indeed the *vanquished* in such a case, if it be a fight, and even a losing fight, of Good against Evil, of organised international God-regulated society against the mad, selfish, unbridled lust of short-sighted mortal men.

For the battle lost will be regained some day, and meanwhile self-respect is retained.

. . . . But the Seer replied :
“Know ye not then the riddling of the Bards?
“Confusion, and illusion, and relation,
“Elusion, and occasion, and evasion?”
(Tennyson. Idylls of the King.)

The Jewish people never know when they are beaten, and they can be scattered but not disintegrated.

So, as we follow them into captivity, we notice a recrudescence of hope, and see them in contact with the libraries and universities of Babylon, plucking up

courage once more, and organising and trading for an eventual return home.

We see Daniel — man of God — rise to unexpected power, and become chancellor of the Empire, and we see the three children of the fiery furnace — Ananias, Misael and Azarias—designated for important provincial posts.

As to Daniel, his career was remarkable, and beyond what any modern Rothschild has done, for he remained in power through five monarchies; and note that he had access to the secret books (Dan. ix. 2).

Here in Babylon—a city which could contain several modern Londons or New Yorks — lived and flourished Daniel, a captive and one of the *vanquished*!

And he prospered, *because he was a member of the old orthodox order*, and a believer in the success of working *with* God, in dependence upon him by prayer and supplication; he carried everything to God in prayer, and rose in the midst of enemies, in the greatest city of those times, to be a man of men.

It has always been remarkable how the Jews have prospered wherever they have infiltrated themselves, and as a leaven they have often been useful. It is only when the fierce political Brute, after having bitten itself, and, suffering from the bite, requires a scapegoat, that the poor distracted Hebrews are driven hither and thither, their goods distrained and their bodies murdered. For there is nothing new, as we know full well in our day, in this governmental anarchy, which is stricken at its hour and in its turn by the tarantula or scorpion of anti-judaism, and which we know as *semitophobia*!

But whether in Nineveh, Babylon, Tyre, Athens, Rome, Moscow, Petersburg, Berlin, or Detroit, the cry has arisen periodically that this thrifty, hard-working, useful people is a menace, and must be destroyed.

As a matter of fact, if the observer—were he a professional politician or not—observed properly, he would notice that the apparently unorganised organisation of the Jews is a fact conclusive of the scientific social education and origin of this people, thanks to which alone they survive, and he might have gathered Wisdom therefrom. But he professes disdain for the method, while noting the result in a dazed manner.

33. And so, taking up again the thread of history, we see Esdras reforming his Council of Seventy, and rewriting the sacred books, and generally reorganising his people, with the old lines for a basis.

For unity between the law and the faith is the heart of a Theocratic association, even when in its decline, and such is the source of its impregnable vitality, such the secret of its power over the members of this body politic, and of its solidarity.

Thus, the more the Jews are persecuted or circumscribed, the more will they be driven in on themselves, to find *in themselves* this source of heat and light and courage and virtue, based, of course, upon the foundations laid long since.

But once the troublous times past, this solidarity is weakened in prosperity, and they are apt to fall away again.

And in the official return to Jerusalem, it was impossible to recover *all* the keys of the past. In fact, the master-key seems to have been long since mislaid, and

is lost to this day, as is seen already before the fall of Jerusalem (in 2 Chron. xxxiv. 21-28), when the High Priest Hilkiah has recourse to the prophetess Huldah for enlightenment, and she assists him, but only *up to a certain point*. Observe from verse 14 that the old books were put aside: "Hilkiah the priest *found* the book of the law of the Lord, given by Moses." Verse 21: "Go enquire of the Lord for me concerning the words of the book *that is found*."

Thus the new Council of Seventy, selected by Esdras, has nothing in common with the old Mosaic order, except the form, and it is no longer the great sacerdotal order in communion with the Head, but a semi-political revival, composed of scribes and clerical pedagogues, judges and functionaries, who know little or nothing of the ancient mysteries, and as to the Urim and Thummim,—Light and Truth,—they seem to have ceased to have any prominence.

At any rate, much had been lost beyond recovery, and the very language used in the time of Esdras had suffered serious modification. Moses' first book, comprehended less and less in its esoteric sense, became merely the chronicle as understood of us all, which St. Yves is now endeavouring to unveil for us.

This, then, is the beaten-track well worn by the followers of Esdras and by the Talmudists, in the ruts of which the earlier Hebrew tradition languishes and falters.

Similarly, the great cause of the stagnation in our Christian understanding of past events lies in the historical bigotry and sectarianism, so to speak, of our scholastic instruction, which *begins* with Greece and

Rome, and forces upon unwilling students a study of the *letter* of Greek and Latin, with hardly any effort to instill into their open minds the *spirit*, the *genius*, and the *inspiration* of those times, and of the background of world-history leading forward to them.

34. We are now in a period of competitive tumult, where the Beast is biting itself without knowing it, and invariably thinking something else has bitten it. In other words, Evil, or the Evil System, is becoming systematised and Nimrodism continuing its wicked course. Good still endeavours to act as a counterpoise to the maladies caused by poor politics, but Etruria and Delphi, Crete, Eleusis, Samos and Memphis, Persia and India and Ethiopia can only slightly mitigate the evil. In China, Confucius saves what he can of only *one* book of 'Kings.' But already the Temples tend to become secret societies, in order to keep what they have inherited, Thebes and Memphis are rifled by Cambyases, Hammon-Ra is destroyed.

Politically speaking, there are no fixed principles, no universal method of justice applicable equally everywhere, no torch of 'Light and Truth' in this slaughter-house and labyrinth of political Anarchy.

Where Moses glanced backwards for Fire, and Jesus peered forward holding the Light, at present, but for a few exceptions like Pythagoras—and these always destined for martyrdom, as later on during the Christian régime—the leaders of the moment were all opportunists and half-informed searchers after expediency.

The poets alone—temple-instructed dealers in epics,—correctly dealt with History as an inspiration, while

the official historians of the times were lost in common-places, being the product of the lay schools.

From the latter can never issue anything but mediocrity, tending to sterility, for *Life alone creates Life*; and political division, opposition, and trimming has never yielded anything but Death.

You may train the memory after a mechanical fashion; you can encumber the brain with all kinds of intellectual problems and historiettes, but you cannot reach the Soul by your methods. You do not know how to cultivate that soil. You cannot really educate.

Even attacking the problem today with courage and pertinacity, you too often destroy the germ of bud, flower and fruit of righteousness in the mad endeavour for specialism; in vain do you endow colleges for women. You are Death, not Life, and Death can only engender Death (compare James i. 15). You are Analysis, and your analytical methods are in reality destructive and not constructive.

Realise this once for all, cries St. Yves: "That which was true and good in Greece was not due to Politics, not even to Solon, it was due to religious education, and that is how and why she has left you a real Testament, with its biography sketched in 'the Beautiful'—a living splendour of the vision of Truth. And it is why, where you only see as examples to hand on to your students the names of orators, sophists, and politicians of the Agora, *I* see Pythagoras, *I* see Orpheus, *I* see the remains of the primitive synarchy, vestiges of the erstwhile social Reign of God, and *I* understand, and *I* bow myself low before it."

35. There are two methods of studying History; one is elementary and consists of enumerating the facts, the other is comparative and treats them synchronologically according to the well defined series of events occurring from century to century.

This better method, in reviewing such grouped comparative facts, allows us to note the resultant lessons, and to determine the *laws* governing the whole movement from cycle to cycle. Thus the matter becoming an exact science, as a result of this comparative method, we can lift our thoughts to a higher synthetic plane, and can tabulate the results in the light of intellectual Religion.

These laws which we then see in operation, say order against order, or disorder opposed to disorder, are nothing else but the rational expression of quite intelligible *Principles* of the Social State on Earth, viewed as a whole, or part by part.

What do we see today in Europe and America? A superficial study of disconnected historical events, without a grasp of fundamentals or a view of the whole past system; this smattering of the knowledge of events, neglecting predisposing causes, prevents the student from being able to distinguish good from evil, truth from falsehood.

For instance. The Church teaches a divine morality; the University says it is a natural morality; the Law or Civil Code instructs us how we can manoeuvre or jockey between the two; Politics tells us how we can do without it; the General Government, presided over by Ruse and Violence, orders us as members of the national body, or as Chiefs of State, to act exactly

contrary to religious morals and to the legal code of morals, as regards the outsider, member of the Body of other Nations.

In such an anarchy of so-called regulations, if we do not stop to lift ourselves free from its chaotic ideas, if we do not call for a Scientific method to extricate us from the toils of falsehood and bring us into the light of day of a social order which is eternally true, we cannot take a view of History as to its fixed Principles, and as to its governing Law.

And we may well ask who is in error here? Is it continuing Religion? Can it be the ancient Synthesis of the Sciences with its Universal plan and that of the Social State on earth, carrying its divine memories, its synarchic hopes and promises of the Reign of God which is in the wrong?

Who is wrong? Is it the God of the living Universe, and everyone of us who has known, loved, adored, and glorified His Law?

Certainly not. For, as already demonstrated, this Synarchy and this Law of the Reign of such a God, so far demonstrated to you in geometric ratio, are absolutely opposed to empiricism. And why? Because the principles recorded in all the Sacred Books, because the former synarchic agglomerations or societies, because the social promises of all the founders of systems of religion are based upon a scientific synthesis.

In order to bring before us into the lime-light in a scientific manner the Absolute, we must distinguish it from the Relative. And it is an easy corollary that insofar as the intellectual processes of Religion are high and pure, just so far are the governing bodies of men

constrained to observe a mutual pact, and to have respect to the life of their peoples.

Then only can the different Fatherlands have any guaranty against General Governments of Force, and against the Arbitrary methods of Governments and their policies.

You confide the care of your locomotives and your automobiles to trained mechanics and chauffeurs having passed examinations and subject to controls, but your legislation you confide to the first comer, and hurriedly glance at his credentials,—if you do so at all.

But if you wish to escape from the position in which the World finds itself today, I assure you *that there is no other way out of our difficulties* but to retrace our steps to the point where the Truth was revealed, and to accept the scientific law of Government.

And please to note this: that every form of worship is in its essence *a fact of scientific importance*, which carries with it similar social consequences.

Thus, without Brahmanism or Buddhism, and the pacific character of its intellectual and moral culture, Europe would have suffered complete overrunning and absorption by Asia, instead of a partial invasion by Tartars and Mahomedans.

Thus, Alexander (to whom we have already referred),

who sacrifices to Pallas Athene at Troy,
who sends 300 trophies to the temple of Minerva at Athens,
who pays homage to Diana at Ephesus,
who bows low before the Temple of Hercules at Tyre,
who receives with such courtesy the High priest Jaddua at Jerusalem,

who in Egypt kneels at the Temple of Ammon,
 who sacrifices to Bel at Babylon,

is merely showing us by his recognition of the different gods, that they and their temples are but *symbols* of *one* and *the same* Knowledge, and his actions in reverentially coming to attention and saluting them, wherever he passes, signifies simply this: *that in thought he had grouped them all in Unity*; a unity of Science, Art, Religion, and Brotherly Love.

Alexander's last fatal blows against the Persian Empire were struck at Issus, and Arbela—(more properly Guagamela)—and the He-Goat of Prophecy, in the person of Alexander, struck down the Ram, in the person of Darius, and thenceforward the outward order of the Ram became merged in Alexander, upon whose coins are always figured the ram's horns about his ears.

Compare Daniel viii : 3-7 :

. . . "Behold there stood before the river a Ram which had horns . . . and as I was considering, behold an He-Goat came from the West . . . and he came to the Ram . . . and ran into him in the fury of his power."

Josephus (Ant. xi. 8) has quite a long account of Alexander's meeting with Jaddua, at a place called Sapha, in full view of Jerusalem and the Temple, and records that when Alexander met the High Priest "clothed in purple and scarlet, with his mitre on his head, having the golden plate whereon the name of God was engraved," that he approached alone and adored that name and first saluted the High Priest; whereupon the Kings of Syria and the rest thought he

was disordered in his mind, and Parmenio ventured to go up to him and enquire how, while all others adored him (Alexander) that *he* should adore the High Priest of the Jews.

Alexander's answer has always been noteworthy. He said to Parmenio :

“I did not adore *him*, but *the God* who hath honoured him with His High Priesthood . . .”

If Alexander's life had been spared, history might have a different tale to tell. .

CHAPTER IX

“The Just One”

36. Henceforward, even in Egypt, even in Greece, lay instruction, lay libraries, and lay universities take the field and occupy it, and the very opposite of the ancient synarchy is seen in all the high places.

And while the Buddhist movement was staying the lust of warfare and bloodshed in some parts of the world, and Greek philosophy was playing its part outside the ancient temples, the womb of Time was preparing the advent of the greatest of all the prophets, who, as son of man and Son of God was to confirm the Law in all its pure meaning, and in his righteousness, fidelity and perfectness was to preach, as Alpha and Omega,

THE UNITY AND BROTHERHOOD OF MAN,
irrespective of race, color, creed or position in life.

He was to mix with the lowly; take lepers by the hand; raise those who had sunk oppressed and overpowered by the mob from the mire into which they had fallen; and walk the earth of Palestine for three brief years of ministry, in company with the small devoted band of recognizers, before seeing Plato's prophecy (Rep. II §363), of “*the Just One*” fulfilled.

This remarkable Platonic prophecy, running as follows:

“And they will say such things as this, that *the just one*, being of such disposition, will be scourged, will be tormented, will be fettered, will have the hot iron applied to his eyes, and finally, after suffering all manner of evils, *will be strung up on a gibbet*, and he shall know that he should not desire the reality but the appearance of justice,”

found its fulfillment in the appellation given to our Master of “the Just one.”

It would seem to have been started by Pilate’s wife. She sent in a message to her lord on the judgement seat (Matt. xxvii. 19) saying:

“Have thou nothing to do with *that Just one*, for many things have I experienced today by dream about him.”

In verse 24, the record says that after Pilate had washed his hands in the presence of the conclave he turned to the crowd and said:

“Guiltless am I of the blood of *this Just one*.”

In both cases it is noteworthy that the texts do not say “this just *man*.” They did not know what manner of mortal he was, and in verse 19 *ἐκεῖνος* is used, and in verse 24 *τούτου*, without *ἀνθρώπου* or *ἀνθρώπου*.

We next meet with the expression in Acts iii. 14, at the opening of Peter’s great speech, beginning ‘Israelitish men’ . . . where he says:

“But ye denied (or disowned) the Holy and the *Just One*, and asked the boon (of release) for a man a murderer, but the source-giver of life ye slew . . .”

Here again the word *man*, withheld from ‘the Just One,’ is applied to Barabbas.

Again in Acts vii. 52 hear Stephen's testimony in his great speech :

“Which of the prophets did your fathers fail to persecute? They killed those forerunners who had announced the advent of *the Just One* . . .”

Then hear Paul's testimony in Acts xxii. 14, as he repeats the words of Ananias, when the latter came to him with his celestial message :

“The God of our ancestors has designated you to know his will and to see *the Just One*, and to hear the sound of his own voice . . .”

Pass on to James v. 6, and hear the testimony of the Bishop of Jerusalem: In a fervor of oratory, he suppresses connecting particles, and thunders forth thus :

“You condemned (nay) you murdered the *Just One*, he who resisted not.”

Pass to 1 Peter iii. 18 and you pick up the expression once more, as he is found using the homiletic method to his flock :

“For also Christ suffered (or, variant, ‘died’) once for sins, *a just one* as against (the) unjust ones, that he might lead us to God”. . .

Then to the testimony of Peter, James, Stephen and Paul, refer to Isaiah xlv. 21, and add God's testimony concerning Himself. The Septuagint uses exactly the same word as the New Testament—“*Dikaios*”—:

“Who hath declared it of old? Have not I, Jehovah? And there is no God else beside me, *a just One* and a Saviour (*σωτήρ*). There is none beside me.”

[The Septuagint says only *δίκαιος*, the Hebrew: 'El, the Just.']

Lastly, turn to Zechariah's well-known prophecy in ix. 9, reproduced in Matt. xxi. 5 (Jo. xii. 15) and we read in the Septuagint version, literally, as follows:

"Rejoice tremendously, O daughter of Sion, herald it aloud, O daughter of Jerusalem, behold the King cometh to thee, *a just one* and a present Saviour (*σώζων*), he himself (in appearance) a gentle-man, mounted upon a beast of burden, to wit, upon a fresh young colt."

Job (xii. 4) says:

"The just and blameless man becomes a subject for jesting about," and the Preacher (Eccl. vii. 15) says:

"There is a just one who perisheth in his righteousness," while to come to modern times, Lord Chatham said:

"If we were really just for a single day we would not have one day to live."

and a reference to our page 201 will give the testimony of those who have passed beyond the veil, where it is said that they recognize God in all His works *by his perfect Justice*.

Therefore, no title could have been more fittingly applied, and there is a harmony in the testimony above given, which points certainly in one direction, that of absolute Truth.

Surely such a Concordance of ideas from Job and Isaiah, through Pilate and the Apostles, to modern spontaneous spirit-communications from the other World should convince us of the truth of the record and of the marvel of the appellation applied to Christ as his recognized post-resurrection title.

In the mouths of the Apostles this

“stringing up on a gibbet”

seems to have been a regular expression, for we find at Acts v. 30 and x. 39 the exact equivalent of the Platonic expression, where they say “*κρεμάσυντες ἐπὶ ξύλου*,” and St. Paul in Gal. iii. 13 quotes (Deut. xxi. 23):

“Cursed be everyone who is strung upon a gibbet,”

while St. Luke (xxiii. 39) speaks of one of the malefactors who was “strung up” (*κρεμασθέντων*), all using the identical expression, which Moffat, in his modern translation, gives for the Acts passages as:

“hanging him on a gibbet.”

Now the Apostles were evidently quite ignorant of the actual word used by Plato, which is *ἀνασκινδυνεύθῃσεται*, signifying precisely the same thing, so that their testimony is the more valuable. Plato uses one word for stringing up on a gibbet (of wood), and the apostles use three: “stringing up on the wood(en gibbet).”

The thing hangs together in the same wonderful way in which other undesigned coincidences¹⁸ come before us.

He came into a world, where the anti-Theocratic forms of Government had become so rooted as to present such forms to humanity *as the normal type*, ignoring the rich lessons of the past; and so it has been unto our day, with the directing classes absolutely inoculated with this cruel virus.

Can the Great Teacher arrest the attention of the World? Apparently not. Yet, out of that obscure band of followers, inspired by the Holy Breath, gradually emerged a body of teaching, which has played its

¹⁸ Another 'undesigned coincidence' which has come to my notice lately seems to be worthy of mention here. It forms a master-key, in the aggregate, to the locks of three widely separated rooms of learning and holy knowledge.

In Cornillier's wonderful volume entitled 'The Survival of the Soul' (London, Kegan Paul, 1921, published at 10/6), mention is never made of "God," but always of "THE HAND" behind the scenes.

Now of course we are familiar in the Old Testament of the Hebrews with the expression "The *hand* of the Lord" which is of perpetual occurrence, but there is no 'of the Lord' or 'of God' in the Cornillier communications.

Thirdly, in "The Sorry Tale," communicated by "Patience Worth" to Mrs. Curran of St. Louis, and given to the public in print, mention is once made of the 'House of Jad' in Jerusalem, which puzzled all concerned, and they could not find a solution. What was this house of Jad? They appealed to me, and I wrote to several people who had previously been able to throw light on difficult matters, but received no solution.

It then occurred to me that it might have some connection with *Jaddua*, the High Priest in the time of Alexander the Great, and that perhaps the High Priest's private residence continued to be known as the "House of Jaddua" until the time of Christ.

But I am now inclined to think that Patience Worth may have had in mind the *Temple*, and spoke of the *House of THE HAND*, for that is what Jad or Yad means,—HAND!

Hence it all hangs together, and "the Hand" of Cornillier's spirit communicator is a perfectly proper and recognized and apposite appellation for the Head of the Universe.

Again, the letter Yod, so similar, is the number *ten*, the symbol of the Almighty Hand.

In Dr. Henderson's translation of Habakkuk iii. 4 he renders: 'Rays streamed from his hand, yea the concealment of his glory was there', very different from our usual cursory translation; while Judge Troward (in his 'Hidden Power' p. 204) treats us—without realizing it in the least—to some remarks on an actual *embodiment* of what Habakkuk described by referring to 'a curious piece of Egyptian symbolism' (which lay before him as he wrote) 'representing the sun sending down to the earth innumerable rays, with the peculiarity that *each terminates in a HAND*'.

part, although the simple and direct lessons sought to be inculcated by the Master were all too soon weakened, distorted and enlarged.

If the Earth lives on for thousands of ages or cycles, the same causes will invariably yield the same results, no matter where or when. Thus, man has so far refused to accept the Gospel of Jesus Christ,—while pretending to preach it,—and on the other hand has yielded to the temptation to perpetuate “Nimrodism,” to his most grievous hurt.

Our study of the origin of religions, and of comparative forms of religion, in the light of Christ’s teaching, should today confirm the World in a certainty of experimental knowledge that there is only *One Way* and *One Truth*. We have been instructed and informed by all the Sages of all the Ages that man cannot prosper and live in peace without union with his Maker and a close walk with Him and observance of His Law. But man has refused to read History and Revelation aright, and has foisted on to himself such a multiplicity of Man’s own-made laws that he groans beneath the load, yet will not shake off the shackles which he has himself forged for himself. Alackaday, he knows that he is floundering, and yet will not take the outstretched Hand,—on whose palm is the imprint of the nail,—and by grasping which he can alone emerge from the labyrinth and maze of his own making.

There have been breathing spells, as in the time of Numa, and of Victoria, when the temple of Janus remained closed in Europe for a time, but as long as the *Principle* of Government is based upon laws differing from God’s one Law, as long as the leadership and pro-

tection of the Almighty is put aside, — while being claimed indiscriminately on all sides by every Nation, — as long as the Head of the Universe is treated as not being entitled to rule this poor little planet, — so long will we have wars and rumours of wars, unrest and misery in our midst, and our bread be mingled with ashes and our wine with gall and tears!

If we will stop for a moment to consider the frightful chasm between God's law for the World, and the condition in which we live, we shall recognize the profound difference. For in our day, it is not exaggeration to say, there has never been a more flagrant exhibition of world-wide governmental Atheism than is to be observed throughout the Nations.

Thus, Religion, Justice, Economy in the city and in the family, and in our International life, are—when you stop to think about it—absolutely non-existent. These three holy things have become a fraud and a lie in the hands of government, which has absorbed them, only to destroy them.

We are living in a morbid Society, founded by the Nimrods of the past, fostered wittingly and unwittingly by the Nimrods of the present, and the rupture with the ancient synarchy is complete, and as for the teaching of the Christ, — notwithstanding all the churches of Christendom, — our service is a lip-service.

Is this too severe? Then look at the results! Pause, take time to think and to consider, and then give your verdict.

Better a mess of pottage with content, than all these stall-fed oxen with the concern which accompanies our restless, rushing, and spiritually fruitless life.

CHAPTER X

The Life-Principle and Co-Relative Laws. Wars. Democracy

The same morbid society is wrestling with Fate in Russia today, under another name.

But no matter *what* the form or the name, Russia has not returned to a loyalty to Theocracy, and this anarchy can once more only lead to Death.

It takes *Life* to produce *Life*. Must we insist further? No death-dealing *Principle* can produce *Life*.

So, harking back, we can see that whether at Rome or in Sparta, whether at Athens or in Babylon, whether at Nineveh or today in Berlin, or in Washington, the fundamentals are vicious, and the effects stand plainly to be read of all men.

And so, for 5,000 years, we have been floundering. As St. Yves pregnantly says: "There are a dozen ways of being sick; there is only *one* of being well." A *principle* is a principle or it is not. Christ laid down once again the only principle upon which the world could govern itself.

The principle justifies itself as a principle in the very consequences of the violation of it, for such is

"The Law of Rectification"

and *"The Law of Pain,"* (governed by *"The Law of Justice"*),

and God knows that experimentally we have seen enough of the violation to recognize the inherent strength of the Principle.

Only we will not acknowledge our error and retrace our steps. Why?

That is difficult to say. For Truth is so divinely attractive and beautiful, and so worthy of love and admiration, nay, of adoration, that we pause horror-struck at the *blindness* of humanity.

It must be blindness, it can be nothing else.

Because in their modest homes, far from the maddening crowds, we see the only contented people on this earth,—those living close to God,—having, as the Indian and Chinese sages tell us—*equipoise*.

37. And as regards government by the majority, concerning which we are now in the full experimental stage—having enlarged the franchise to the limit, and doubled the vote by woman suffrage—this right, please to note, wears a purely human aspect and is a merely passing condition of mankind's affairs, for it is in no wise a scientific principle of the social order,—human or divine.

In the correction of evils, Eternal Justice cannot hesitate, and never does hesitate in the gradual and mysterious action of her laws of rectification.

In normal societies and groups, especially in large ones, Wisdom and Science are almost invariably the property and portion of the *minority*, that is to say that they (the minority) are the guardians of that portion of Truth and Justice which has been wrested and preserved to mankind on this earth through the selective character of individuals, and for the good of us all.

This Authority forms the highest power by instruction, and she only opens her doors to it by a process of study and competitive examination.

She, herself, takes care not to be the Power itself, for in this case she would not be true to herself; she but authorises it, controls it, and continuously reforms it and purifies it.

War — as the ancient Chinese books are never tired of telling us — is a terrible *malady* of the Social State on Earth; it invariably witnesses to intellectual and moral weakness on the part of the governing body.

As an Evil deliberately engaged in, it carries with it a terrifying responsibility for those who lead up to it, and proves the fundamental viciousness of the system.

As an Evil submitted to on the part of the soldiers under political direction and orders, it implies abandonment of self to a centralised command, and to sacrifice, renunciation, heroism, and all the category of manly virtues.

But put this very body of self-sacrificing men in power, and on the next occasion, they will act in the same way, and order another war for their fellows to fight.

It is the *system* which is at fault, and which remains vicious in principle, so long as *Light and Truth* are absent from the counsels of the governing bodies.

Thus, it was throughout the course of the Roman Empire, and thus it has remained to our day. The tree *must* be judged by its fruits. For nothing is so complex as that which is false, and I suppose that is what is blinding our eyes. For to destroy Evil it is not sufficient to deal blows and pretend to destroy it. You

must go further and demonstrate the Right. In order to demonstrate the Right and the Good, you must be acquainted with them, and in order to be acquainted with them, you must have gone to school at the right seat of learning!

Thus, our democracy is apparently destined to follow in the wake of Rome's different forms of experiment in government, which cannot solve our difficulties, and we will revolve again around an ignis fatuus of human conventions, for it cannot free itself from the vicious circle and emerge into the Light, *unaided from on High*.

There comes a time when Republics, like individuals, prefer death to disease, and feverishly engage in internecine conflict, while on the outskirts the hyena of a Foreign State lurks, in order to finish them off and dismember them.

This fatal hour has often rung in the death-knell of collective groups, called Nations, in the past, as it will in the future. Why? Because the Law of God cannot be violated with impunity.

And, this universal law is the law of a God, who is not far away above the clouds; He is latent in Humanity itself, and He must be *manifested* and openly acknowledged *by* that Humanity, and invested once more with the reins of government here below, and His proper rank be restored to Him.

CHAPTER XI

The God of Science

38. This God is neither metaphysical, nor an abstract god, seeing that He is the God of All Knowledge. We speak now of the *Living God*. For our Humanity, we designate Him: WISDOM AND SCIENCE. And there is nothing mystic about this God, this Social God of all time, who *must* eventually rule us for our good, here, and in every corner of the Heavens.

“Liberty,” so-called and so often abused, gives place to license and sinks from sight in the revolving cycles in an agony of amazement.

In a most masterly passage in “the Queen of the Air” Ruskin has this to say: “The first duty of every man in the world is to find his true master, and, for his own good, to submit to him; and to find his true inferior, and, for that inferior’s good, conquer him. The punishment is sure, if we either refuse the reverence or are too cowardly and indolent to enforce compulsion. A base Nation crucifies or poisons its wise men and lets its fools rave in the streets. A wise Nation obeys the one, restrains the other and cherishes all.”

Until the people recognise SERVICE, and Service to humanity — as our Lord taught when washing the disciples’ feet—instead of a false liberty, such a watch-word is in vain.

The "Freedom," which our Lord taught, was a Freedom *from the usual ways of the World*, but an acceptance of *Service* under His banner (Jehovah-Nissi) and under His leadership, and the pay was a quiet conscience and an outlook full of peace and hope.

That we are not indulging in any chimæra, it is sufficient to glance backwards at Egypt (now engulfed in the results of Nimrodism from her strategic position) and at the India and China of today, to see what has been, and what is the duration of societies under one form of rule, and then to take stock of Nimrodic Empires, which rise quickly to the apogee of their political power, only to fall back and be engulfed by similar conquering forces, owing to their impractical social forms, *which have been powerless to give them a continuing term of life.*

Before leaving the consideration of Rome, consider this: that Religion, having received its deathblow as to its Essence, was only accepted and tolerated as a *form* of worship, that is to say as a political adjunct, and became an instrument of government, and the worst of all.

Because,—note this: that we never have anything but the form of worship which we *deserve*, and we can never receive or take anything from eternal Religion but according to our degree of *receptivity*.

And so, before the advent of Jesus Christ it would have seemed inconceivable that any one *could* stem the tide, and try to bring the World to see the Truth.

But He came—the long heralded one, the life-giver, the scion of David's line from out of obscure Bethlehem—and without him, not a Jew would exist as such

today. Without him and his followers the Jews would surely have been completely wiped out with all their sacred books.

Isaiah's chief prophecy in ch. xi. comes to mind :

“ And there shall come forth a rod out of the stem of
 Jesse
 And a branch shall grow out of his roots
 And the spirit of the Lord shall rest upon him
 The Spirit of Wisdom and Understanding,
 The Spirit of Counsel and Might
 The Spirit of Knowledge and of piety
 And the Spirit of fear of the Lord shall fill him,
 And he shall not judge according to outward appearance,
 Nor reprove according to ordinary methods,
 But with righteousness shall he judge the lowly
 And educate the lowly of the earth,
 And he shall smite the earth with the *word* of his
 mouth
 And with the breath through his lips shall he destroy the ungodly,
 And his loins shall be girdled in righteousness
 And truth will be found overshadowing his heart.”

The last two lines take us direct to the *Principle* of ‘Light and Truth,’ for “*righteousness*”—(or justice, for the same word in Greek and Hebrew is used for ‘righteous’ or ‘Just’. See *ante* as to “the Just One”)—is that which fears not the full light of God’s illumination, and for that Principle the Christ contended, even to the cleansing of the Temple Courts and to the rejection of all *forms* and *subtleties* of the law. And when in vain he laments over Jerusalem, crooning to it as a mother, in all his humility he is still crowned with Light and Truth, which is to be his halo even on the cross, and

to be the golden thread which is still leading those who will take hold of it, even as he left it trailing beneath him when he relinquished his mission on earth, quitting the few faithful at his Ascension to the Father.

[At this point the writer would state that in the foregoing synopsis he has striven to give an idea of St. Yves' main argument, while he is conscious that in the endeavour to abbreviate, he has injected a good deal of his own, as St. Yves' running arguments are supported by so great an array of historical facts that these have had to be suppressed and give way to the writer's personal interpolations. But he thinks he has not misrepresented him, and he has now to leave this fertile and absolutely necessary field of enquiry into the *history* of man's conduct vis-a-vis of *immortality*, in order to pursue the subject to its legitimate conclusion.]

39. I have said previously that St. Yves destroyed the chapter on the life and times of Jesus, and said that a Jew must eventually write it. Whether Levi of Chicago in his "Aquarian Gospel" (1911) has since filled this lacuna I must leave it to the reader to decide. I have supplied one chapter (xxii) [see pp. 129-131] in this essay, as a sample.

But it will be profitable briefly to fill the gap with extracts from the thirteenth chapter of Eugene Nus "Les Grands Mystères."

Nus is an engaging writer, and, like most French scientists, is a marvel of clear thinking and writing.

He says that we do not know the origin of the four Gospels, but that Jesus' personality is distinctly affirmed by his own greatness. No one could have

invented such a figure! And he preached something new, viz. :—

“You are all brethren, you are all *one*! Unity of man with men in flesh and in spirit, unity of men with God, by *love*,—that is His law, and it is as simple as it is profound.

Fraternity for the principle, Charity for the means, Harmony for the end,—*the whole Science of Life*, present and future, is in that word.

The idea will be developed, will be completed, and will be studied from every angle and every facet of it examined. Astronomy will make its discoveries as to what links up the worlds; physics, chemistry, physiology, biology will analyse the organisation and enchainment of life, the reciprocity of functions, the mutual dependence of existences, and their transformations; the philosophic sciences will demonstrate the solidarity of souls, not less real, not less binding than that of the body; the pantheistic conception—true as to its basic inference, false in its consequences—will accept once again from the Hindus the question of the unity of substance, that is to say the absolute unity of the universal and external creation:—but all is actually found *in germ* in Christ’s formula, which was given to reveal the sentiment, and not science itself. The whole of it leads to the moral sequence and supreme destiny, — that of *Love*, which unites all.

This is the eternal WORD, the true sentiment, the imperishable axiom.

Greatness of Thought will never pass that mark. Humanity is Christian, and will ever be so more and more. It cannot be otherwise without going back on

itself. In rejecting the *name* of Christian, modern protestors outrun their mark and are false to themselves. They are *more* Christian than those whom they attack, but they are wrong to identify Jesus with the Church. For he ceased since to be in it'' [as it is represented in its antagonisms and in its divided estate].

He continues thus:

"We have already paid our respects to the philosophers and teachers of old, but we will name some of them again with honour: In the firmament of the human race: Manou, Confucius, Zoroaster, Moses, Orpheus, Pythagoras, Socrates, Zeno and a few others sparkle from afar like stars. But if we sense their *light*, we do not feel their *warmth*. Not one of them arose with the warming glow of the sun-rise. They lit up the *head* of humanity, but they did not warm its interior. They revealed not the great Love.

Divine Paternity, human fraternity—this affirmation, made so clearly, so definitely, so formally by Jesus, this immovable and unattackable base, upon which future society will build, is found lacking in their precepts and in their dogmas.

Even Moses, Zoroaster, and Mahomet kill in the name of their God. These wise men are mages in the sense of recovering the past at the long-forgotten source; but Jesus drew *from his own soul*. And He died, having finished his work at the age when these others had hardly begun to seek for light. Buddha, the Hindu liberator, great as he was, is much inferior to the Christ. Buddha corrected the past, but Jesus laid the foundations of the future. And as he drew upon

his own soul for everything, so he radiated everything from his heart. That is his sublime strength. He loves! In that is his eternal authority. He enjoins love!—Love ye one another, *that* is the law and the prophets.

Others had said: “Do not do the harm to others that you would not wish them to do to you; do to them the good that you would wish they should do to you!” But Jesus spoke quite otherwise. He said “Love ye one another.”

The primitive revelation only spoke of the mysterious power which produces and sustains life. Moses had drawn man closer to this hitherto inaccessible power; but he had made of it a human power,—brutal, selfish, fierce, vindictive and cruel, such as the generations of men of that time could understand.

Jesus however gently placed humanity in the bosom of God, as one would place a child in the bosom of its mother. He established between created beings and their Creator one single and same life, through the eternal communion of love.

Jesus was not consecrated in the Temple. He sought out an obscure hermit in the person of John the Baptist for his immersion and baptism. Jesus did not refer to man's disobedience and fall in the garden of Eden. He announces that he has come to give men everlasting bread, eternal life, heavenly joy, but he explains that eternal life is acquaintance with God.

In Jesus' Evangel there is nothing absurd or unreasonable. It contains the light of reason and simultaneously that of the heart. His words, precepts, and instruction, his sublime prayer, his profound and

touching parables, everything which issues directly from him is simple, limpid, logical and divine.

But where the Master no longer speaks, but the disciple narrates, when formulas give place to legend, the light is obscured, and disputation ensues.

Jesus brought to us the Word of God, which is Truth, fraternity, and justice. Of the whole body of Truth he revealed to us what we could assimilate and understand. As in a lesson given to a child, and which is not immediately grasped, his instruction has ripened (in our hearts) little by little.

He saved the world, as one rescues an ignorant soul, by giving it light; as one rescues one who has lost his way by putting him upon the right road. He opened to humanity the royal road of the moral life; he conquered the grosser instincts, and put selfishness in chains. He descended into the depths of the human soul, into the inferior regions, *in infernis*, as the legend has it; he struck down Satan, that is to say brutal and wild appetites, which keep alive in men's hearts the fires of hell. He is raised from the dead in all his purity, and all his glory; for that which dies not in man is the divine spark; it is love. And, if we would press symbolism into its most secret mysteries, he *was* conceived without sin, for divine love has no blemish.

His death was the consecration of his doctrine and the seal of his Word. It was his sacrifice which produced Belief; it is from the uplifted gibbet that his glory shines forth.

The world would not have noticed him had he not surmounted the cross!

“My God forgive them!”

This last cry of love is the finale of his work, for, without this sublime agony we would not have inherited this paramount lesson.

Jesus was to die . . . The seed which he had sown in men's hearts could not germinate if not watered with the drops of his pure blood. But to God he did not offer this precious blood. God asks not for blood. It was man, who had need of the blood, and to man he offered it.”

* * * * *

Before leaving the earth Jesus told us that there were many mansions for us in the house of the Father. His whole walk on earth foreshadowed our return to our real home, but meanwhile he most accurately plotted our course on earth during this age, if we *wanted* “the Kingdom” to be a reality now, as hereafter.

Let us turn for a moment to the consideration of the meaning of a few of the hidden things in the Gospel,—that curious link between the Mosaic past and the wonderful future.

CHAPTER XII

Eternal, Eternity

40. It is well known that the New Testament signifies by the words 'age,' 'ages,' 'age-long,' 'ages of ages' a long continuing state or cycle, which is not and was not meant by the writers invariably to signify eternal and eternity.

The whole evidence is too voluminous to review here, but note the following:

In only two places (out of some 100) is *aiōn* translated *age*, viz:

Eph. ii. 7: "That He might shew in the *ages* which are coming on the exceeding richness of His Grace in goodness towards us in Christ Jesus."

Col. i. 26: "The mystery which was deeply concealed adown the *ages* and generations, but now is made manifest to his holy ones."

In one place it is translated 'course':

Eph. ii. 2: "In which formerly ye walked (or, conducted yourselves) according to the *course* of this world."

In thirty other places it is translated "*world*," which veils the meaning. Of the rest, most are translated, eternal, forever, etc., but at:

Rom. xvi. 25, for '*chronois aiōniois*,' what we translate 'kept secret since the world began,' we certainly ought to render 'kept secret (or, kept in the background) for countless ages.'

and at :

Eph. iii. 11, instead of "According to the eternal purpose," we might better say: "According to an end purposed ages since," for the Greek is 'a purpose of the ages' (prothesin tōn aiōnōn).

Where we render "world," it certainly would be better to say "age." See, for example, Matt. xii. 32. The Greek is: "But whoever may speak against the Spirit the Holy it will not be forgiven him, neither in the age now existing nor in the one about to be." We render: "neither in this *world*, neither in the *world* to come," although "age" is not repeated a second time in the original. Wiclif had it better:

"neither in this world, nor in that other."

We do not know what constitutes an 'age' in the history of the Earth, but it has been supposed to cover a period slightly exceeding 2,000 years, corresponding to the passage of our system from position to position among the signs of the Zodiac. Such a major period may well be sub-divided into smaller 'ages' or 'cycles' of 1,000 or of 500 years. The end, of course, is not abrupt, but all the ages overlap, and the new cycle or age has its inception before passing out of the old dispensation,—as it were the periphery of one circle cutting that of the next in line, or, the cusp where ages meet—*Sandhyakala* of the Hindus.

Cram and others have written upon this subject of Terrene cycles, from the internal and historical point of view, and anyone can see for themselves that our earthly affairs seem to be governed with some degree of regularity as to 'ages.' Similarly, doubtless, all

celestial matters are subject to some such law of sub-cyclical progression.

Hence, the Biblical expressions 'age,' 'age-long,' 'ages of ages' were well-chosen, and had a meaning far ahead of the then prevailing astronomical knowledge, of which we have developed certain details without going much beyond the ancients in a general way.

Grattan Guinness published a book in 1878, called: "The Approaching End of the Age," in which *the recent year 1923* was predicted as the latest date for the closing of our present dispensation. His conclusions were based on prophecy, but, of course, all depended upon the 'terminus a quo' as to the calculations.

He made, however, one definite and illuminating contribution to the scientific aspect of the matter by establishing the fact of perfect harmony existing between apparently divergent sets of Biblical figures, owing to one series using *solar* years and the other *lunar* years.

At Apoc. xv. 3 the 'true' reading of the text appears to be 'King of the Ages,' and not 'King of Saints' as in our English Version, nor 'King of the Nations,' as in some manuscripts. Cf. 1 Tim. i. 17.

Now it is not so generally known that, whereas in every place where age (aiōn) occurs, it should practically always be translated as an age or cycle, it is worthy of observation that a good many *other* expressions are used to convey the idea of still longer periods. Thus:

Amaranton and *amarantinon* are words used by St. Peter (1 Peter i. 4, v. 4) to convey unfading continuity. *Akatapaustos* is another (2 Peter ii. 14). St Paul uses:

aidios, as does Jude. The writer to the Hebrews uses: *eis to diēnekes* frequently; and at vii. 24, *aparabatos*, for 'unchangeable,' appears in the same verse as *menein eis ton aiōna*.

Akatalutou, as applied to 'life,' is found in Hebrews vii. 16, *ametathetos* in Hebr. vi. 17-18, and *ametakinētos* at 1 Cor. xv. 58.

Aiōn, on the other hand, seems to have been used with the definite purpose of indicating the cycles through which humanity passes on earth and later on in the heavenlies.

CHAPTER XIII

The Occult in the New Testament

41. This leads us to consider other occult language in the New Testament.

Mark xvi. 12: 'He appeared in another *form*' (en hetera *morphē*). This word is nowhere else used in the Gospels. It is used by Plato to distinguish the outward form or *semblance* as opposed to, 'eidos' or true form. Cf. *eidos thrice* in the Messianic hymn Isai. liii. 2. Septuagint version. *Morphē* is found but twice in the Epistles, at Phil. ii. 6 and 7 in an argument of St. Paul: 'Who being in the *form* (or *semblance*) of God thought it not robbery to be equal with God, but made himself of no reputation (literally 'emptied himself'¹⁹), taking the *form* (or *semblance*) of a servant, becoming in the likeness of men.'

John v. 13: 'For Jesus had conveyed himself away.' The word is *exeneusen*, and occurs nowhere else in the New Testament. It means 'Jesus *spirited himself away*.' Literally it means 'turned aside' from *ek* and *neuo* (nod), but Euripides uses it of turning aside to death, to 'nod to death'. Hence, clearly, here it is used in an occult way. *Neuein* sometimes means to fade away. And again Polybius uses it of 'to be in equilibrium'. Therefore, *ekneuein* would be *out* of equilibrium, out of the body. The old translators seized the meaning. The Rhemish version says: 'shronke aside', Wielif 'bowid awei fro the puple', i. e., just nodded him-

¹⁹ Cf. Isai. liii. 12 where the Hebrew (not the Greek version) says literally *emptied*.

self out of the foreground into the background.

John xiv. 1: 'In my father's house are many *mansions*.' The word is *monai*, nowhere else used except in the 23rd verse of the same chapter in an inverse ratio: 'and we will make *our* abode (*monēn*) with him,' literally 'all about him,' inside and out, (*par'* autō).

This is quite remarkable. *Monē* means a tarrying place, and so is applicable to the different planes or spheres above, and gives perhaps a hint at our *progressive* tarrying places in the life to come.

Could any language be more carefully chosen to reveal and to veil at the same time?

Could anything be more decisive as to the character of Him who enunciated his truths so carefully and yet vividly for all the ages?

St. Paul is not so careful, for he speaks (in 2 Cor. v. 1) of our heavenly home as *oikian* acheiropoiētōn, a *house* made without hands, whereas he would better have repeated Jesus' *monēn* acheiro-poiētēn.

In the same chapter occurs another word fraught with much meaning. Remember that we are dealing with the Messiah's last charges to his friends, the apostles. He says:

xiv. 21: 'And he that honoureth me, will be had in honour by my Father. And I will honour him and *will manifest MY VERY SELF* to him.' (*kai emphanisō autō emauton*.)

The Authorised Version is so quietly colorless, saying, 'and will manifest myself to him' that we read and pass by the deep significance of the words. Observe, however, Tynedale and Cranmer's "and will shewe *myne awne*

selfe unto him," and Wiclif has "schewe," actually *exhibit*, although he did not get the full force of '*emauton*' here, 'mine own self,' or as I prefer to render: '*my very self*.' Now the word here for to 'manifest' or 'shew' is not the usual *phaneroō*, but *emphanizo*, and it occurs nowhere else in the Gospels except here and in the verse immediately following. Here is more food for reflection! We read:

"Judas (not Iscariot) said in reply: 'Lord, How does it happen that thou art going to manifest thyself to us, and yet not to the World?' " Then Jesus explains to him, that 'the World' could not see the manifestation, not being '*clairvoyant*,' and it is only to those who love him and keep his commandments to whom the "manifestation" is possible. And then he adds that remarkable passage, harking back in thought to the 'many mansions' of verse 1, and using the same word for the second and last time: "And my Father will honour him" — (such an one who loves me and keeps my word) — "and to him *we will ourselves come* and a tarrying-place with him (*par' autō*, by his very side, with, in, about, and around him) *we will ourselves make*," a veritable *shekinah*.

Now follows yet another strange word, for at xiv. 27, the word *deiliatō* is used for *to be afraid*.

"Let not your heart be troubled, neither let it be afraid."

Most of us have passed this by, because the versions since Tynedale all use 'feare' or 'afraid,' as if it were the Greek word *phobeō*, but it is a *stronger* word, and occurs as a verb nowhere else in the N. T. It is more generally

in use as a compound *apodeiliaō* "I shrink back from," "I am very fearful of." Therefore, Wiclif is quite right to use '*dread*.' Just as people 'dread' ghosts.

Remember that Christ was still speaking to his own followers and to Jude, who had wondered at the 'manifestation' to be. Therefore, the word is again most carefully chosen. (It occurs nowhere else, only *deilia* once at 2 Timothy i. 7.)

Does it not all point to the frame of mind in which Christ then was, visualising to himself the future, with its scanty faith on earth, but with full promise of manifestations and of indwelling to and in those few who would honour him, and who are warned not to be faint-hearted when they see supernatural, or so-called supernatural, appearances and manifestations?

There follows a very graphic passage in xiv. 28, so simply expressed that again we pass it by.

Jesus says: "Ye have heard what I said to you: 'I go and I come to you'."

Just as if there was a ladder between Heaven and Earth. 'I go and I come to you.' The Authorized Version amplifies quite unnecessarily: "I go away and I come again unto you." But there is no "*again*" in the Greek at all. Wiclif had it right: 'I go and I come to you.' Tynedale inserted '*again*' wrongfully.

In other words, the meaning is: I am perpetually passing backwards and forwards between Heaven and Earth.

If we put in the word '*again*' we destroy the picture in Jesus' mind of the uplifting of the Soul, so that there is a perpetual communion between the '*monai*' or '*mansions*' of verse 1 and the '*monēn*' or '*indwelling*' of verse 23.

Here is a free going and coming as to the clairaudient people between the planes, where dwell the dear departed with their lightning visits to those who honour Him here below, although these last are still earth-bound on their worldly pilgrimage.

But what a lovely picture! Christ continually going and coming through his spirit-messengers to visit those on this poor earth (who honour Him and His teachings), in the midst of the other incessant activities of that summery land, to which we aspire.

Skipping chapter xv, the wonderful parable of the vine and branches, we take up again at xvi. 7:

“But I tell you the truth (when I say to you) *it is profitable* to you that I go away,²⁰ for if I go not away²⁰ the comforter will not come to you.”

I prefer to render ‘it is profitable to you,’ instead of ‘it is expedient for you,’ because *sumpherei*, quite a curious word, means literally to ‘bring together’ (see Acts xix. 19, where it is so translated), and dear old Wiclif quaintly renders: ‘it spedith to you.’

It was ‘profitable’ because an *incarnate* prophet — whether John, or Jesus, or Buddha, or Mahomet — could only be in one place at one time, — whereas now there will be free intercourse between Heaven and Earth for those who wish to see and continue in contact with God’s chosen messenger-son.

The choice of words, from first to last, is very wonderful to me. It is like picking up fine grains of gold in the sand of the seashore, once one’s eyes have been opened to behold the ‘wondrous things’ in Holy Writ, — often

²⁰ *apelthō*, “I go away,” a different word from *hupagō*, the one used and referred to above in xiv. 28.

minute, often below the surface, as King David knew full well.

The record proceeds (xvi. 12-13), all in orderly sequence :

“Yet many things have I to say to you, but ye cannot support (it) yet awhile.”

“But when that one cometh — the Spirit of the Truth — he shall lead you (or ‘guide you’) into every truth (eis pasan tēn alētheian).” [Equivalent of *Thummim* in the plural.]

Observe how all embracing. Not, as we translate roughly: “into all truth,” but

“into each and every department of truth.”

42. This is being fulfilled daily, as science, once so wayward and conceited, is now a humble handmaid of that which still remains ‘occult’ or ‘hidden,’ and is learning all about the so-called miraculous, and is slowly but honestly marching on to the conquest in “every department of truth.” But only now, because she has found the great key of *humility* to unlock so many doors.

Truth by truth is marching on, and the molecules of matter, cushioned in a greater or a lesser degree, — now close, now further apart,—are proving to comprehend or embrace bodies and ghosts, doubles and spirits, incarnations and re-incarnations, materialisations and messengers from all the planes, embodying the one great Truth of the ultimate ion and the ultimate Cause, as the Divine Breath whirls the tiny positive and negative whorls and particles about upon their Divine mission of motion to their Destiny, now restraining and now hastening them, now aggregating and now segregating them, in

order that all men shall eventually see “the Power and the Glory of the Lord.”

Now follows chapter xvii, that wonderful prayer of Jesus to His Father, for the then present and future generations, couched in such simple language that there is hardly anything to be noticed there that need detain us, for the attitude of mind is different, and the language used (as reproduced by the Recorder) is of child-like faith, strong courage, and an abiding sense of justice, and that all will come right in the Father’s good time according to the great Plan for the World.

We might, in passing, notice one very simple matter, viz., that what we translate ‘pray’ is really only ‘ask.’ In that respect, Jesus’ prayer is not a supplication, such as is described in the Epistles for such frail mortals as we are.²¹ While we, with tears and groanings, *supplicate* the Divine blessing, Jesus merely formulates a simple *request* to His Father. Thus, instead of in verses 9-10 “I *pray* for them, I *pray* not for the World,” it really is:

“On their behalf I *ask*, not on behalf of the World do I *ask*.”

But there is a passage of somewhat mystic significance which we ought to remark. There is one word (out of 500) in xvii. 15, namely, *arēs*, which is not carefully enough translated, and which might be rendered “waft them away,” and which again savours of the occult. It occurs in the phrase:

“I do not ask that Thou shoulds’t *take them* out of the World, but that Thou shoulds’t guard them from the evil.”

²¹ *Proseuchē*, *deēsis*, *enteuxis*, *hiketēria*.

..*Arēs*, from *aireō*, is stronger than 'take.' *Lambanein* corresponds to 'take,' or *eklambanein* 'to take out,' 'take away,' but *aireō* implies to "catch them away" in a moment, in the twinkling of an eye. I would prefer to render: "I do not ask that Thou should'st 'remove them suddenly,' or 'catch them up to (Heaven),' but that thou should'st guard them from the evil."

The narrative now follows its historical course to the end.

We note in passing, at xviii. 7, that the band and their leaders fell backward even unto the ground (*chamai*) at the simple speech, but majestic look, of Him, who, although he said to Peter, when he unsheathed his sword, "the cup that my Father hath given me shall I not drink it," yet magnetised them, officers and all, *by a glance*.

The next thing to arrest attention is at xix. 23, concerning the 'seamless' (*arraphos*) robe, over which the soldiery cast lots. Presage of the seamless garments of the world to come!

At xix. 38, the same word is used as the one upon which we commented in xvii. 15; for *arē* and *ēre* are used of the bearing away (quickly, quietly, surreptitiously) of the body of the crucified by Joseph of Arimathea.

Once more this word is used at xx. 2, at the empty tomb, "*ēran ton Kurion ek tou mnēmeiou*": "they have borne away the Lord from out of the grave," justifying what I say about it, as implying a wafting or hastily catching away.

Again in xx. 13, to the enquiry of the two angelic guardians from the tomb: "Woman, why weepest thou?" Mary replies: "Because they have snatched away (*ēran*) my Lord, and I know not where they have laid Him."

Jesus, having materialised again temporarily, becomes visible, and says (xx. 17) "*Mē mou haptou*": 'Touch me not,' anticipating a *sudden* movement on the part of Mary to grasp Him, which students of materialisation will understand.

At xx. 19, the graphic touch: "the doors being closed" is inserted in the most natural manner.

But at xx. 22, a very strange word occurs, viz., *enephusēse*. "And, saying this, *he breathed hard* [there is no '*upon them*' in the original textus receptus nor in most MSS.], and said to them: 'Receive a spirit holy.'" The word (from *emphusaō*) IS ONLY USED HERE. Theodotus (fl. 190 A. D.) says of this: "*exēphen de ton sphinthēra*," "He put forth the Divine spark."

Again at xx. 26, "the doors being closed" introduces us to the scene with Thomas, but here there is no *sudden* handling of the materialised form, and it is to be inferred that the examination was conducted in a sober and very solemn manner. It is not even said that Thomas actually touched the body. The words are: "Then said He to Thomas: 'Bring hither thy finger and *see* my hands; and reach hither thine hand and thrust it into my side; and be no longer faithless but believing.' Answered Thomas and *said* to Him: 'My Lord and my God'."

Nowhere is it said that Thomas accepted the challenge and actually handled the body.

Similarly, at xxi. 1-14, the famous scene at the lake-side, where a fire and fish and bread are introduced, the record says:

"Jesus said to them 'Come let us breakfast.' And no one of the disciples dared to put Him to the test by enquiring 'Who art Thou,' realizing that it is the

Lord. Comes Jesus and takes the bread and hands *to them* and the fish likewise."

It does not say that Jesus ate with them, although He may have done so (as recorded in Luke xxiv. 43).

The word translated in our versions 'No one durst *ask* Him' is another rare and graphic word (*exetasai* from *exetazō*, occurring only twice elsewhere at Matt. ii. 8 'search,' and Matt. x. 11 'enquire'). It really means exactly what I have implied by translating "*put Him to the test by enquiring.*" It means 'to *prove.*' The disciples wanted a 'test,' but dared not ask.

We have not space to extend the examination further, although other interesting data exist in the synoptic gospels, and in the epistles.

43. Such words as *chreematizo* must be investigated in this connection. It is a temple-word, and it inadequately translated in Hebr. viii. 5, Acts xi. 26, and wrongly rendered in Hebr. xii. 25, 26.

In the passage at Hebr. viii. 5, read: "As Moses was made *the recipient of Divine instructions,*" rather than: "admonished of God," for "of God" is not present; and at Hebr. xii. 25-26, read: "For if those escaped not who shunned Him *who was the mouthpiece of Divine revelations* (*chreematizonta*) on earth . . ." and not merely 'him who *spake* on earth.'

At Acts xi. 26, instead of: "and the disciples were first *called* Christians at Antioch," we should read: ". . . and to have designated first in Antioch the divine title to the disciples *BY calling them* Christians."

CHAPTER XIV

The Question of Proper Translation of the New Testament

43B. Again as to χορηγέω, ἐπιχορηγέω, ἐπιχορηγία (as at 2 Cor. ix. 10, 1 Peter iv. 11; 2 Pet. i. 5 and 11, Col. ii. 19, iii. 5; Phil. i. 19, Eph. iv. 16) in connection with "the Oracles of God," we can much improve our translation if we apprehend the deep sense of the words.

Thus, at 2 Pet. i. 10-11, read rather :

"For if ye do these things ye shall never fall. For so shall ye be richly *endowed* with *the* freedom of the everlasting Kingdom of our Lord and Saviour Jesus Christ."

instead of "For so *an* entrance shall be *ministered* unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ."

And, at Gal. iii. 5-6, read :

"He therefore that is *responsible for linking you to Himself* by the Spirit, and who is *the energiser of* (occult) *powers in you*". . .

instead of: "He therefore that *ministereth* to you the Spirit, and worketh *miracles* among you." . . .

And, at Col. ii. 18-19, read :

" . . . and not depending on the head (or brain), from which the whole body by means of joints and ligaments *is freely governed* and living in life-harmony, groweth collaterally with the increase of God."

instead of: "and not holding the head, from which all the body by joints and bands *having nourishment ministered* and knit together increaseth with the increase of God."

And, at Phil. i. 19, read:

"For I know that this shall turn to my salvation through your earnest petition and *a shower of the spirit* of Jesus Christ."

instead of: . . . "and the supply of the Spirit of Jesus Christ."

And, at Eph. iv. 15-16, read: . . . "which is the head, even Christ, from whom the whole body [symbolic of believers] properly dependent and harmonious in its life properties *through every sense of its life-giving source of supply* . . ."

instead of as in the ordinary text.

44. And further, as to *διηγῶνται*, in Mark ix. 9, in connection with the transfiguration (literally *metamorphosis*):

After Jesus and the accompanying disciples had descended from the Mount, it is recorded in Mark ix. 14-15 that, rejoining the other disciples, they saw a great crowd around them with the scribes questioning them, and that on the approach of Jesus, the multitude was *greatly amazed* (*exethambēthē*), and running to him saluted Him.

Why were they 'greatly amazed?' What was there in His appearance at that particular time to 'greatly amaze' them, or amaze them 'beyond measure' as the prefix "ex" indicates?

Surely because the light of the Glory of the Transfiguration had not yet completely disappeared from His countenance and person, just as in Exodus xxxiv. 29, 30,

(referred to by St. Paul in 2 Cor. iii. 7, 13) a similar thing is recorded of Moses. And so the commentators regard the matter.

But what proof is there to this effect?

Well, of proof there is a double sort.

First, the recorder here is *Mark*, a disciple and follower of *Peter*, from whom directly he obtained his materials. Secondly, from a verbal matter in an earlier verse (ver. 9) where it is recorded that Jesus enjoined on his companions the advisability of 'telling' no man what they had seen until after the resurrection. Now the matter turns somewhat on this word. It means *more* than 'tell.' It should be translated "enjoined on them that they should not '*describe in detail*' to any one what they had seen."

The word occurs elsewhere, as follows:

Mark v.16	Translate: "explained fully"	not "told"
Luke viii. 39	" "report exactly"	" "show"
ix. 10	" "reported in detail"	" "told"
Acts viii. 33	" "set forth clearly"	" "declare"
ix. 27	" "explained in detail"	" "declared"
xii. 17	" "explained fully"	" "declared"
Hebr. xi. 32	" "to exhibit fully the histories of Gideon . ."	" "to tell of Gideon . ."

[So in Luke i. 1 *diēgēsis* translated a "declaration" really means: "a full and explanatory history or account."]

A reference to the accounts in Matthew and Luke will show that the details supplied to Mark by St. Peter are there lacking.

44B. I have just discovered another word (belonging more or less to an occult vocabulary) in a Greek MS. of

the Apocalypse hitherto unexamined, but its equivalent has long been known in the Syriac version.

“And he brought me in spirit onto a great and high mountain, and showed me the Holy City Jerusalem, descending out of Heaven from God, having the glory of God, and *her* light (was) like unto a most precious stone, as a jasper stone, clear as crystal.”

By the substitution of a single letter, we are invited to read — by this Syro-Greek combination — $\alpha\upsilon\gamma\eta\varsigma$ for $\alpha\upsilon\tau\eta\varsigma$, involving “rays” instead of “her,” and we are also to read ‘as’ ($\acute{\omega}\varsigma$) for ‘and’ ($\kappa\alpha\iota$).

We then translate as follows:

“ . . . having the glory of God, as the *light-source* of her RADIANCE, like a most precious stone, sparkling like a jasper.”

This seems noteworthy. Assuming the *descent* of the Holy City Jerusalem to be figurative, what more natural than a description of her effulgence as conveying the life-giving ‘*rays*’ of fluidic intercourse between Heaven and Earth?

CHAPTER XV

Jesus' Life Before the Ministry. What is Truth? Ancient Religious Systems

45. Before leaving the subject, and in continuance of the remarks on John xvi. 12, 13, I would like to reproduce Jesus' definition of TRUTH, as found in a book called "The Aquarian Gospel."

The World has always marvelled at the silence maintained as to Jesus' life between the ages of 12 and 30, when he began the Ministry. There is a tradition that he journeyed again to Egypt and studied there, and went as far as India and Persia in the intervening years. All this history the above book reports in detail, claiming its sources from the "Akashic Records."

At any rate, the chapter to follow is very remarkably worded. The scene takes place in India, in the garden of the temple. And this is what Jesus has to say of Truth, of Falsehood, of Man, of Power, of Force, of Understanding, of Wisdom, and of Faith:—

CHAPTER xxii

"The friendship of Jesus and Lamaas. Jesus explains to Lamaas the meaning of truth, man, power, understanding, wisdom, salvation and faith.

1. Among the priests of Jagannath was one who loved the Jewish boy. Lamaas Bramas was the name by which the priest was known.

2. One day as Jesus and Lamaas walked alone in plaza Jagannath, Lamaas said, My Jewish master, what is truth?
3. And Jesus said, Truth is the only thing that changes not.
4. In all the world there are two things; the one is truth; the other falsehood is; and truth is that which is, and falsehood is that which seems to be.
5. Now truth is aught, and has no cause, and yet it is the cause of everything.
6. Falsehood is naught, and yet it is the manifest of aught.
7. Whatever has been made will be unmade; that which begins must end.
8. All things that can be seen by human eyes are manifests of aught, are naught, and so must pass away.
9. The things we see are but reflexes just appearing, while the ethers vibrate so and so, and when conditions change they disappear.
10. The Holy Breath is truth; is that which was, and is, and evermore shall be; it cannot change nor pass away.
11. Lamaas said, You answer well; now, what is man?
12. And Jesus said, Man is the truth and falsehood strangely mixed.
13. Man is the Breath made flesh; so truth and falsehood are conjoined in him; and then they strive, and naught goes down and man as truth abides.
14. Again Lamaas asked, What do you say of power?
15. And Jesus said, It is a manifest; is the result of force; it is but naught; it is illusion, nothing more. Force changes not, but power changes as the ethers change.

16. Force is the will of God and is omnipotent, and power is that will in manifest, directed by the Breath.
17. There is a power in the winds, a power in the waves, a power in the lightning's stroke, a power in the human arm, a power in the eye.
18. The ethers cause these powers to be, and thought of Elohim, of angel, man, or other thinking thing, directs the force; when it has done its work the power is no more.
19. Again Lamaas asked, Of understanding what have you to say?
20. And Jesus said, It is the rock on which man builds himself; it is the gnosis of the aught and of the naught, of falsehood and of truth.
21. It is the knowledge of the lower self; the sensing of the powers of man himself.
22. Again Lamaas asked, Of wisdom what have you to say?
23. And Jesus said, It is the consciousness that man is aught; that God and man are one;
24. That naught is naught; that power is but illusion; that Heaven and earth and hell are not above, around, below, but in; which in the light of aught becomes the naught, and God is all.
25. Lamaas asked, Pray, what is faith?
26. And Jesus said, Faith is the surety of the omnipotence of God and man; the certainty that man will reach deific life.
27. Salvation is a ladder reaching from the heart of man to heart of God.
28. It has three steps; Belief is first, and this is what man thinks, perhaps, is truth. [See p. 260]
29. And faith is next, and this is what man knows is truth.
30. Fruition is the last, and this is man himself, the truth.

31. Belief is lost in faith; and in fruition faith is lost; and man is saved when he has reached deific life; when he and God are one."

And further, note this:—

"Anything which is temporary — fleeting and evanescent as the passing breeze — should not be dignified with the name of, nor receive the esteem which belongs properly to Truth. Truth is the same yesterday, today, and forever. It is the same always and everywhere. Absolute truth is immutable. He that teaches a doctrine which is absolutely true, does not proclaim a thing which is temporarily certain; but an everlasting substantialism which rests upon the immutable authority of God. But he who proclaims that which is destined to decay — to become obsolete and useless — does not reveal a truth of God, but merely a circumstance in the constitution of things. He speaks of things merely; not of that immutable *principle* whereby those things are held together in harmonious concord."

A. J. Davis, vol. 3, p. 363.

And again, vol. i, pp. 177-8:

"One widespread and fatal error or misapprehension I behold in all the earth. It is that man (with but few exceptions) *knows not what Truth is*; he knows not where to find it—how to estimate it—how to separate it. Thus, facts are locked together; and a long chain of facts is estimated as a principle of truth; while, in reality, Facts are only Things, and Truths are Principles."

Further, as to Truth, and in connection with these copious extracts, note the following from Allan Kardec, "The Spirit Book," p. 250 (Ed. Redway 1898):—

Q. 628. 'Why has not the truth been always placed within reach of every one?'

A. 'Each thing can only come in its time. Truth is like light; you must be accustomed to it gradually; *otherwise it only dazzles you.*'

'Hitherto, God has never permitted man to receive communications so full and instructive as those which he is permitted to receive today. *There were undoubtedly, in ancient times, as you know, individuals who were in possession of Knowledge which they considered as sacred, and which they kept as a mystery from those whom they regarded as profane.* You can well understand, from what you know of the laws, which govern the phenomena of spirit-communication, that they received only a few fragmentary truths, scattered through a mass of teachings that were generally emblematic, and often erroneous. Nevertheless, there is *no* old philosophic system, *no* tradition, *no* religion, that men should neglect to study; for they all contain the *germs* of great truths, which, however they may seem to contradict each other—perverted as they are by their mixture with various worthless accessories—may be easily co-ordinated, with the aid of the key that spiritism gives you to a class of facts which have hitherto seemed to be contrary to reason, but of which the reality is irrefutably demonstrated at the present day. You should therefore not fail to make those old systems a subject of study, *for they are rich in lessons, and may contribute largely to your instruction.*'

Add from "Bhagavad-Gita" the following:

'They comprehend not, the Unheavenly,
How Souls go forth from Me; nor how they come
Back unto Me: *nor is there Truth* in these
Nor purity, nor rule of Life. 'This world
Hath not a Law, nor Order, nor a Lord,'

So say they: 'nor hath risen up by Cause
 Following on Cause, in perfect purposing,
 But is none other than a House of Lust.'
 And, this thing thinking, all those ruined ones—
 Of little wit, dark-minded—give themselves
 To evil deeds, the curses of their kind.
 Surrendered to desires insatiable,
 Full of deceitfulness, folly, and pride,
 In blindness cleaving to their errors, caught
 Into the sinful course, they trust this lie
 As it were true—*this lie which leads to death*—
 Finding in Pleasure all the good which is,
 And crying 'Here it finisheth!'

Ensnared

In nooses of a hundred idle hopes,
 Slaves to their passion and their wrath, they buy
 Wealth with base deeds, to glut hot appetites;
 'Thus much, today,' they say, 'we gained! thereby
 (Cf. Jas. iv. 13)
 Such and such wish of heart shall have its fill;
 And this is ours! and th' other shall be ours!
 Today we slew a foe, and we will slay
 Our other enemy tomorrow! Look!
 Are we not lords? Make we not goodly cheer?
 Is not our fortune famous, brave, and great?
 Rich are we, proudly born! What other men
 Live like to us? Kill, then, for sacrifice!
 Cast largesse, and be merry!' So they speak
 Darkened by ignorance; and so they fall—
 Tossed to and fro with projects, tricked, and bound
 In net of black delusion, lost in lusts—
 Down to foul Naraka. Conceited, fond,
 Stubborn and proud, dead-drunken with the wine
 Of wealth, and reckless, all their offerings
 Have but a show of reverence, being not made
 In piety of ancient faith. Thus vowed
 To self-hood, force, insolence, feasting, wrath,
 These My blasphemers, in the forms they wear

And in the forms they breed, my foemen are,
Hateful and hating; cruel, evil, vile,
Lowest and least of men, whom I cast down
Again, and yet again, at end of lives,
Into some devilish womb, whence—birth by birth—
The devilish wombs re-spawn them, all beguiled;
And, till they find and worship Me, sweet Prince!
Tread they that Nether Road.

The Doors of Hell

Are threefold, whereby men to ruin pass,—
The door of Lust, the door of Wrath, the door
Of Avarice. Let a man shun those three!
He who shall turn aside from entering
All those three gates of Narak, wendeth straight
To find his peace, and comes to Swarga's gate."

CHAPTER XVI

Spiritualism

46. Spiritualism—or Spiritism, as the French call it—is as old as the World, as we have previously indicated.

It took on renewed vigour, however, in the middle of the last century, from the revelations to Allan Kardec, in France, and to Andrew Jackson Davis, in America. These men printed their communications, and they are at the base of our modern terminology. The case of Davis was remarkable to this extent: that he left school while a mere boy, and what he ‘received’ was largely of a complicated and scientific character, his communications being couched in language far beyond his ordinary literary capacity, with the result that he lived with a dictionary under his arm!

A little later, about 1870, an English clergyman, Stainton Moses, writing under the name of “M. A. Oxon,” gave to the world a very interesting book, covering dialogues between himself and his supposed supramundane adviser, in which is thrashed out all his personal theological difficulties, resulting finally in his views being profoundly modified by these counsels, couched in a sustained vein of lofty idealism.

Some people have seen here merely a contest between Stainton Moses’ subliminal self,—his subconscious ego—, and his superconsciousness, but I am not of this opinion.

There is, however, a considerable medical school, led by Dr. Prince, of Boston, who will not allow this, and who attribute *all* these phenomena to the subconscious, but their contention is infinitely more difficult of credence than the other theory of outside force. If such communications originate from one of the layers of our subliminal consciousness, then that part of our "ego" oftentimes plays a villainous part and strives to mislead the conscious ego in many unworthy ways. Besides which, when confronted with questions which should be as familiar to our subconscious personality as to our superconscious ego, failures to respond correctly are very frequently recorded.

A lady of my acquaintance, after six months of steady communications, got into a somewhat doubtful frame of mind. The next time she sat down nothing came. She sat for a solid hour. Nothing! Just as she was about to abandon the attempt, the writing showed signs of beginning. She asked at once, 'Where in the world have you been?' The answer was convincing. 'You began to doubt our separate existence, did you not? We wished to show you that these communications have nothing to do with your subconsciousness, so we held back. Are you now convinced?' As the writing had always begun within a very few minutes, this seemed conclusive as to the reality of the communicators.

As regards the discussions about the 'subconscious' and the 'unconscious,' with Mrs. de Watteville's communicators, (too long to reproduce here in full,) they have this to say at the close, which is most important:

Q. Are you not of the opinion that the subconscious or the unconscious,—such as the cavilers picture it,

—would be the negation of free-will and of one's personality?

- A. Yes, most decidedly. And it would be more than this, it would be the height of *injustice*, for then our pretended soul would be no more than a miserable mountebank directed by a casual will, by a kind of exterior folly, which we could neither dominate, nor expel from our domain, of which we could not make use, but which would make use of us to unbalance all the actions of our life.

We would have taken on a body under the most abnormal and incongruous conditions, having to sustain an absolutely uneven battle, in which we would be practically stricken down by the non-acting and non-conscient part of our being. In that case why the reflecting qualities—why our education? Would it not be much better to let us grow up like a wild sapling, to which culture is refused, knowing that its instinct will lead it to find the light and heat, even if for that it had to fashion for itself a passage amidst the envining clefts, and grow up crooked and deformed? . . . No, dear friend, all these things are suppositions, given out by those who have decided in advance to sidetrack all spirit-manifestations into the region of the material personality, and to cause to return to man that which comes from him, without admitting that he can for a single instant have left his carnal envelope, to go and spiritualise himself by a glance in the direction of the beyond. Why this obstinacy on the part of anti-spiritualists? Ought they not to admit that the Earth, the World, and Nature are governed by universal and similar laws?—thus, as the venous blood reaches the lungs to inhale the air which comes in from the outside, to obtain life-giving properties and to rebecome arterial, so the soul has need of drawing near to us, to draw thence the moral courage for life's struggle,

and to circulate it thereafter throughout the regenerated spirit.”

Further, anyone who has felt the magnetic or fluidic influences invade them, when quite alone, will know that this is a force from the outside of not only our body, but from outside our personalities, be they on the surface or latent.

47. The usual proofs Spiritualism has to offer of a continuing life and energy of those who have ‘died,’ or left the body, are as follows:

- A. Visions of the departed, by which I mean those cases which can be substantiated by repetition, or testimony of more than one witness.
- B. Photographic blurs, marks, or actual representations of heads or partly materialised forms, invisible to the naked eye, but impressed on the sensitive plate, of which there appear to be numerous authentic instances (outside of fraudulent cases, of which, alas, here too, cases occur to delay acceptance of the phenomenon).
- C. Materialisations,—by which I mean such absolutely and convincingly authentic cases as that of Katy King—, who, in the presence of many diverse witnesses, and in fairly good light, appeared and reappeared during several months in Sir William Crookes’ house. In such cases, actual, although transient, *creation* of a body is understood to be possible and effected (by the help of a low order of ‘spirits’) by the issue from the Medium of his or her vital fluid, the admixture of the “fluids” of the spectators, addition of “fluids” from the circumambient air, and finally some of the fluid of the spirit-operators themselves. The Medium in such cases is found to have lost a great deal of weight. [This act of creation is really no more wonderful than the appropriation by plants of nitrates from the atmosphere, and other ingredients from the soil.]

D. By what is known as “Apports,” when again a low order of spirits bring through closed doors and windows such things as flowers, or more solid bodies, which are understood to be dematerialised or separated outside and reformed inside the room, and carried by the hands of partially materialised spirit operators. This form of manifestation goes back to the dawn of history. Apports of flowers are of constant occurrence in the pages of the great Indian Epic, the Mahabharata, and the account of them seems to be incorporated in the record in the most unstudied manner.

[We need not speak of more noisy manifestations, such as tambourine, cymbal, or trumpet playing, nor pause to consider the erratic results of the disorderly phenomena generally referred to the agency of “Poltergeist”].

E. The issue from the body, in a darkened but not wholly dark room, in the presence of sundry witnesses, of the ‘double,’ ‘soul,’ or ‘perisprit’ of an entranced or magnetised human being, such ‘shadow’ (as in the case of Durville’s experiments) being actually seen, and even weighed. The reality of this commanding spectre and its paramount value as governing its temporary body being demonstrated as follows: When the entranced body is given strong things to smell, or disagreeable elements are put in its mouth, the subject neither smells nor tastes anything whatsoever; but, when similar things are placed near the spectre’s ears or lips, the subject—several feet away—exclaims with disgust or pleasure, as the case may be, and can generally name the substances employed. This experiment is supposed to demonstrate this actual ‘link’ with the invisible, the shadowy form being the ‘perisprit-soul’ as it will eventually return to its spiritual abode, when completely freed from the body at death. During life, there is still a chain of fluid which retains its hold on

the body when temporarily absent (See pp. 194/5 and 257.)

- F. Cases where this "perisprit" being freed from the body *during sleep*, (a) visits scenes some distance away and is seen by mortal clairvoyant eyes; or (b), is transported to heavenly spheres or "planes," and has exceptionally and very occasionally a recollection of this visit when re-embodied.
- G. Pure clairvoyance of people defunct, or of past or future events, whether of personal application or not.
- H. Clairaudience, such as Joan of Arc assumed, and such as is vouchsafed to many on this earth, whether attributed to extraterrestrial communications or not.
- I. Clairvoyance and clairaudience by a recognised medium in trance for the benefit of third parties.
- J. Visions inside the eye-lids, — when not entranced, — by anyone who resorts to 'the stillness,' and, (whether by means of the 'third' or 'pineal' eye, or otherwise) is vouchsafed visions: (a) of heavenly scenes and colors, or (b) of faces and forms of friends and relatives who have 'passed over.'
- K. Direct view, by people, more or less mediumistic, of Spirit-Lights, so-called (and doubtless properly so called), said to represent,—as far as human eyes can detect them—, the spirit-aura or spirit-illumination of visiting friendly spirits, who flit and roam about the room.
- L. So-called 'Raps' or communications from invisible operators, by which I mean intelligent and intelligible signals by rapping on solid objects in order to communicate words or sentences and to give replies to questions, and generally carry on a conversation with the person or the circle present and invoking such relations. This has formed the subject of a monograph by the late Dr. Crawford in connection with the Goligher family and circle in Ireland, and he claimed, by various experiments, to have discov-

ered the *mechanism* of raps, but I am told that this is only *one* of the methods which can be employed.

To this, of course, is to be added the usual table-turning experiments, which include the actions of a light table in performing and bowing as if it were animate,—and itself replying to questions by gestures and by moving about to prescribed places and in prescribed directions.

I hesitate to add here ‘levitation,’ but if we admit the presence of outside operators for table movements and for raps, we can also assume the same powers employed for levitation of the human body by outside spirit force.

M. Automatic writing, by which I do not mean the production of a few loops, or of automatic drawing by the many, but a series of well-intentioned highly educative communications over a series of months and years, the whole product forming a synthetic whole of very great significance and value, such as have been vouchsafed to a few,—(directly, or with a medium passively assisting in the writing),—for instance to Allan Kardec in France in the middle of the XIXth century, or the Series from ‘Imperator’ to Mr. Stainton Moses in 1870, or to Mr. Bligh Bond and his medium about Glastonbury, or to Mrs. de Wateville in Paris, a lady still living in her 80th year, who has been favored during thirty-five consecutive years with communications from *the same two spirit-friends*, and who has published (for private circulation) four octavo volumes of these wonderful conversations, and has summarised the teaching in one small octavo volume sold to the Public and entitled “Ceux qui nous quittent.”

N. ‘Direct-writing,’ by which is meant the receipt on paper, without intervention of human hands, or the visible intervention of the operating agency, of written messages from the dead, such as are recorded in the book of the Russian Baron de Goldenstubbe,

Paris 1857, or in the book by Robert Dale Owen: "The Debatable Land," London 1871, see pp. 294-301, who with Kate Fox saw the operator at work.

This kind of communication is difficult, but not as rare as it seems to the uninitiated, nor is it necessary to supply the operator with a pencil. At times they fabricate for themselves the necessary writing material, and the locality most favorable for this experiment is said to be the propinquity of ancient tombs in the fluidic ambience of old cathedrals and churches.

- O. So-called "Cross-correspondences," involving the receipt at one point from various localities on our globe of fragmentary messages, which, when brought together, make sense and form an intelligible message. These have been thought to be impossible, telepathically or otherwise, without some directing hand from the spirit-world, but no conclusive series has been known save one, conducted by Mrs. de Watteville's friends, and given to the World (in French) at a meeting presided over by Camille Flammarion and addressed by Dr. Geley, shortly before the Great War. The experiment was successfully brought about in the summer of 1913, and I will refer to it again at some length (p. 226 *seq.*)
- P. Tests, such as the request for information as on what page in what volume of a certain book occurs a certain passage, with the information accurately conveyed. Compare the best series so far published in 'The earthen vessel' by Lady Glenconner (now Lady Grey).
- Q. Muscular control, by which an outside force will preside temporarily over a part of the human body, such as the arms and hands, and automatically follow down the lines of a book which one may be reading, sometimes calling attention to a passage-skipped; the fluidic force being felt so overpoweringly in the limbs as to preclude any idea whatsoever of action by the subconscious mind.

CHAPTER XVII

As to "Phainomena"

48. It is an amusing fact, that people,—some of them amongst the most religious,—do not *wish* to believe in 'spiritualism' (or possible communication with those who have passed on before and dwell 'beyond'),—in fact, they use every faculty to deny or explain away the phenomena of spiritualism.

If I give a book on the subject to a friend, he immediately consults another friend, who "tells him" "he has heard" that it was all a fake.

If I submit facts carefully and laboriously gathered by competent scientific men, who have spent themselves without mercy to obtain and control them, I am told that their enthusiasm misled them.

My very self, fully convinced at the time of some special occurrence, begins, at a later period, to doubt my senses and my recollection of the facts.

But there have been very notable converts from among the most sceptical, who simply could not get away from the facts. I do not repeat the word "*phenomena*" for it is a very misleading word, meaning "appearances," and not realities. According to Kant, Fichte and James Hinton, nearly everything which we consider to be actualities may be merely "phenomena"; and, vice versa, the so-called phenomena be the actualities. And this view is as old as the time of Plato

and Pythagoras and runs right through the Indian scriptures, altho' the West has taken so long to rediscover it.

But enough has been given to the Public to put at rest all such questionings.

Sir Oliver Lodge says:

“There is no agony like that of returning animation,”

and, in another place:

“The transition called ‘Death’ may thus be an awakening rather than a sleeping; it may be that we, still involved in mortal coil, are in the more dream-like and *unreal* condition.”

A. M. Clerke (Modern Cosmogonies p. 196 and 198) says:

“The ether is assuredly the seat of intense activities which lie at the root, most likely, of all the processes of nature. . . . Unfelt, it is the source of solidity; unseen, it is the vehicle of light; itself non-phenomenal, it is the indispensable originator of phenomena. A contradiction in terms, it points the perennial moral that *what eludes the senses is likely to be more permanently and intensely actual than what strikes them.*”

Schiller (Riddles of the Sphinx, London 1891, quoted by *Wm. James*) says:

“Matter is an admirably calculated machine for regulating, limiting, and *restraining* the consciousness which it encases. . . . If the material encasement be coarse and simple, as in the lower organisms, it permits only *a little* intelligence to permeate through it; if it is delicate and complex, it leaves *more* pores and exits, as it were, for the manifesta-

tions of consciousness. . . . On this analogy, then, we may say that the lower animals are still *entranced* in the lower stage of brute *lethargy*, while we have passed into the higher phase of *somnambulism*, which already permits us strange glimpses of a lucidity that divines the *realities* of a transcendent world. And this gives the final answer to Materialism; it consists in showing in detail that Materialism is a "hysteron proteron," a putting of *the cart before the horse*, which may be rectified by just inverting the connection between matter and consciousness. Matter is not that which *produces* consciousness, but that which *limits* it and *confines* its intensity within certain limits. . . . This explanation . . . admits the connection of Matter and Consciousness, but contends that the course of interpretation must proceed in the contrary direction. . . . It explains the lower by the higher, Matter by Spirit, instead of vice versa."

Maeterlinck (Les Dieux de la Guerre) says:

"C'est maintenant que nous sommes dans le songe, dans le tout petit songe de l'illusion humaine; et c'est alors que nous entrerions dans la vérité éternelle de la vie sans limites, où baigne notre vie."

A. J. Davis (vol. ii. p. 241) says:

"The passage from this sphere into the next is no more a change to the individual than a journey from America to England, excepting the almost complete emancipation consequent upon the change; from rudimental misdirection and earthly imperfections."

Romanes says:

"Everywhere, therefore, the reality may be *psychical*, and the physical *symbolic*."

Allan Kardec (Le livre des Esprits p. 311) :

“Les corps ne sont que les déguisements sous lesquels ils apparaissent dans le monde.”

Dr. Geley (De l’Inconscient au Conscient p. 219) says :

“Nous avons été forcés de comprendre que la forme corporelle n’est qu’une illusion temporaire.”

Plotinus says :

“But the things which enter into and depart from matter are nothing but imitations of being and semblances flowing about a formless substance.”
 . . . “For sense is alone the employment of the dormant soul; since as much of the soul as is merged in the body, so much of it sleeps.”

Plato says (Rep. VIII) :

“In the present life he is sleeping.”

Plato (Sophista) says :

“But likewise if *being* is a non-whole on account of its becoming passive to whole, but yet is whole itself, *being* in this case will happen to be indigent of itself.”

Confucius says :

“This life is a sojourn—Death is Returning!”

Ptahhetp (Prisse papyrus, before 2,000 B. C.) says :

“Man commits daily and boldly all sorts of crimes, and *lives as if he were dead*. What sages know to be death is his daily life.”

And so in *Pend Nama* or Book of Counsels of the Mohammedan *Faridu-d-'Din Atar* :

“Come and I will shew thee what the world is like. It is like a *phantom* which a man sees in sleep, and

when he awakes no profit remains to him from his sweet illusion. So, when Death comes and wakes us from *the Dream of life* we carry away with us nothing of the good things we have enjoyed in this world."

Carlyle says (*On Heroes* 1841 p. 59) :

"They seem to have seen, these brave old Northmen, what Meditation has taught all men in all ages, that this world is after all but a show—a phenomenon or appearance, no real thing. All deep souls see into that . . ."

In this connection, let me quote from *J. Arthur Hill's* "New evidences in *Psychical Research*" (pp. 207-8) :

"Science is extending our purview into another world, and is confirming the tidings of the poet and the seer," (and he quotes) :

'Who knoweth if we quick be verily dead,
'And our death life to them that once have passed
it?'

(*Euripides*, Frag. 638.)

'Peace, peace! he is not dead, he doth not sleep!
'He hath awakened from the dream of life.
' 'Tis we who, lost in stormy visions, keep
'With phantoms an unprofitable strife.'

(*Shelley*, *Adonais*)

(*Hill* continues) :

"No, not unprofitable; we are here for education, and the strife is purposed. We need not grudge the throe. We must learn, nor account the pang. Education and evolution — this is, as *Emerson* says, the only sane solution of the enigma. Evolution on the other side, as well as on this":

‘No sudden heaven, nor sudden hell, for man,
 ‘But thro’ the Will of One who knows and rules —
 ‘And utter knowledge is but utter love —
 ‘Aeonian evolution, swift or slow,
 ‘Thro’ all the spheres—an ever opening height,
 ‘An ever lessening earth.’

(*Tennyson—The Ring*)

Jesus, Himself, often said: “He that hath ears to hear let *him* hear.” The rest must continue in darkness and ignorance.

49. As to identity, I may quote a passage from A. J. Davis:

“I am further taught that the spirit preserves its identity *on the ground that every organization is absolutely different*. This fact precludes the possibility of absorption or amalgamation or disorganization. The difference in the arrangement of inherent elements establishes the individual in this life and through all eternity. If spirits were constituted alike, they would inevitably irresistibly gravitate to but one centre, would desire to occupy but one position and to fill one locality. But being constitutionally dissimilar, they can not, nor do they desire to be absorbed by or amalgamated with other spirits, nor can they lose themselves, as some have been led to suppose, in the Universal Spirit, or Great Positive Mind.”

In this connection note that, contrary to what is usually supposed to be the Brahmanic teaching, the Mahabharata distinctly says that eventual reabsorption into Brahm is *optional*.

50. One thing stands out very clearly today:

The serious communications from the other side—from Swedenborg to de Watteville—are all agreed

among themselves in the main, and that represents an immense gain over the tentative creed which was available only a few years ago.

Brushing aside a god-made hell and a personal arch-devil, they all preach one doctrine:

- a) God-invisible pervades all.
- b) We are to be our own judges.
- c) The 'law of attraction' will put us in our proper sphere and among our similars in the beyond.
- d) Punishment exists, but will be, ipso facto, self-inflicted by the 'law of repulsion' from good.
- e) Progress is infinite for all, and progression is explained as limited to refinement of etheric bodies so that they are 'bound' or confined to certain 'states' or localities by their own attitudes until able to move from their environment by spiritual progress.
- f) Capital punishment is wrong, in that it liberates base souls from the body in the plenitude of their unrepentant condition, and they remain 'earth-bound' and noxious.
- g) The doctrine of reincarnation is generally held and taught and explained with the greatest fullness.

Incredulity in spirit phenomena is simply and solely due to ignorance.

51. Perhaps I can drive this point home in the clearest way by referring to a passage in Allan Kardec's work on Genesis (Ed. 1868, p. 321) where he says:

. . . 'This phenomenon has nothing in it that need cause us surprise, if we reflect and take into account that *the most powerful motive forces* are to be found exactly in the most rarefied and even imponderable of the fluids known to us on earth, such as *air, steam,*

and *electricity*.' [And he might have added "Love," which is a real, though invisible and intangible Super-force.] And see Taylor's Physical theory of another life pp. 233 *seq.*

This is a truth as old as Socrates and Plato that invisible things are necessarily greater than visible things.

Reflect on the *compressed air* which we use now for brake-power to the exclusion of all other brakes, and for inflating automobile tires.

And what about the air which we breathe with all the subtlety of its vital force and fluids? Is it not invisible, although so potent a factor in our lives?

Consider the power of *steam*, or of *vaporised gasoline* (unknown in Kardec's day). Consider hydrogen and helium gas as they rise superior to gravity.

And then consider what we know so far of *electricity*, with its imponderable character, and its immense and immediate power in action whether harnessed as we harness it, or unharnessed as in the lightning or in the electric waves which visit our wireless sets, but which are present whether we cognize them or not.

Known facts therefore are distinctly *against* what is known as Materialism. For it is far easier to believe in great unknown,—if rarefied and imponderable forces,—which will, with great ease, lift us into another atmosphere and sustain us there, than to believe in the complete obliteration of our personality.

Sir E. Rutherford in his presidential address at Liverpool in Oct. 1923, spoke of the nucleus of Hydrogen being the most *stable*.

CHAPTER XVIII

Summary of Spirit-Teaching

52. In a paper of this kind, it is not possible to go into as great detail as would be desirable for a full and comparative exhibition of the 'gospel' preached by the different serious communicators from the 'beyond,' but I would like to summarise here the principal points of dogma and doctrine given to us by Madame de Watteville's three principal correspondents, who are not important unknown personalities, signing themselves 'Imperator' or some other high-sounding title (like Stainton Moses' tutor), but who were contemporaries of this lady, personal friends and relations, and who have continued their friendship and friendly aid by means of automatic writing over a period covering some consecutive thirty-five years [4 vols. privately printed].

It will be profitable, therefore, I think, to summarise the latest teaching of Mrs. de Watteville's correspondents.

I presume that in an essay of this kind, facts are preferable to theories.

What we recognize as *Facts* may not be *Truths*, but it is as near as we can get.

As these replies to spontaneous enquiries¹ extend over a period exceeding thirty years, and have not been printed for public sale, and as they represent, so to speak, the 'last word' from spirit-land, I would fain pass them on in English, given this opportunity.

The whole forms a synthetic whole, and tends to confirm the previous messages received by others.

To consider any such long consistent and harmonious series as the emanations of the sub-conscious mind, appears to me to be puerile, and to require a feat of imagination far beyond what is required to accept the simple statements of disembodied men, who explain at length, simply and clearly, who they are, what conditions govern their existence, and how they communicate.

SECTION 53.

1. And first, they explain that there is no merit attaching to a medium. A medium is a person whose "fluid" emanates or can be extracted from the human body, as it were through its pores, more easily than from that of the next person. That this fluid, commingled with the fluids of the spirit personalities, is the force used in raps, furniture movements, and so-called automatic writing, and that this medium is a necessary adjunct or '*transformer*' in spirit intercourse. Compare the action of our metallic *magnets*. The 'hard' ones retain the fluid, and the 'soft' ones lose it more readily.

They explain as follows:

¹ The questions were formulated on the spot and were as a rule spontaneously influenced by the character of the previous answer. The answers themselves generally came like lightning, giving no support to the theory of the torpid and slowly-acting sub-conscious, nor to the possibility of fraud or the injection of the 'ego' on the part of the slow-thinking human mediums, who were writing very fast, and who often spoke of other matters while writing mechanically.

“Say that you want to light the gas. And let us suppose that the gas is the fluid of the medium and the spark necessary is represented by the spirit-communicator.

“If you don’t turn on the tap, no light can be produced, and if, the tap being turned on, you don’t apply a light, there is no illumination, and if you light a match and apply it to the gas-jet when it is closed, darkness will still prevail.

“In a word, to produce light, it is necessary for the gas to escape *and* to encounter the spark; and similarly, to obtain a spirit phenomenon, the medium’s fluid must escape and also encounter a Spirit.”

And, in another place, thus:

“The spirit *brings* the ‘fluidic’ part, and the medium *disengages* its material part, so that these two fluids form a kind of vibration which is half spiritual and half material, and which, *thanks to this double quality*, allows the Spirit to make use of the terrestrial matter to manifest itself in raps.”

And in yet another (vol. 3) explanation is made that the fact that a powerful medium disengages fluid fast, does not exhaust him or her for long, as such a medium is able to recuperate *as fast* by reabsorbing rapidly from the universal ambient fluid what has been withdrawn.

2. They claim somewhat greater knowledge than they had on earth, and power of tireless and quick thinking,² but disclaim any but a general prescience of future events, and insist that as we arrive in the ‘beyond’

² An example of this in our country is now being given by “Patience Worth” acting through Mrs. John Curran, of St. Louis.

with our paraphernalia of knowledge acquired on earth, so we make our start there, and do not suddenly become endowed with extraordinary faculties or knowledge of arts and sciences or languages not previously studied during the Earth-life.

3. They say that we shall remember all essential matters garnered during our stay on earth.

4. They claim to be able to operate at a distance, or actually in a room.

5. They admit that contact with the Earth's atmosphere sometimes tires them, but that in their own sphere they feel no fatigue, and that they retire there for recuperation after earthly visits.

6. They lay particular stress on the *quantity* of medi-umistic "fluid" necessary to carry out certain operations. Thus, (they explain) if they contemplate writing a long disquisition, they draw, as it were, a long breath of this fluid, which lasts a certain time and no longer. When exhausted, the power is *pro tempore* exhausted.

7. They lay the usual emphasis upon disturbing currents and cross-currents in 'getting through' and remaining connected with the recipient of communications; and they explain that tables or rooms or persons remain "fluidified" more or less with the super-terrestrial fluid after such visits, which render future 'contact' more easy. (See p. 215 as to Hysteresis).

[It is difficult to understand all this talk about "fluids," if personal experience has not been made of such 'power.' Once experienced, the difficulty vanishes.]

They say, in one place, that infinite pains have to be taken to get through at all, and that those who wish to relegate all spirit manifestations to 'magnetism' should know that the contrary is the fact, for magnetic conditions often *impede* spirit manifestations.

And in another they assure us that the role of a serious spirit communicator requires infinite patience and is not a desirable function at all.

As to connection with non-mediumistic people, they explain that they can do nothing with them *directly*, because there is no inter-communication between their 'matter' and the spirit's 'subtility' or acuteness of the senses, but if a medium lend the spirit his will-power they are able to influence non-mediumistic persons *indirectly* by creating around them an attractive "ambiance" which may cause them to fall into line, and do certain things or take a certain direction, but which thoughts cannot be impressed upon them *directly*.

8. They have replied to many enquiries about 'elementals' and 'animal-souls' with perfect candour, and while somewhat ridiculing the extreme position of the Theosophists, candidly admit what they believe to be true about such beliefs.

9. They explain that the nutriment for their own organisms is derived from the circumambient atmosphere of their etheric surroundings, and what loss they may experience during visits to earth is made good upon their return to their abode, but

10. They try to make clear that their abode is a "state" and not a "place," a thing difficult for us to understand.

11. They are emphatic as to progress in the beyond, and

affirm that after a certain period they return no more for earthly inter-communication.

[It is difficult for us to understand how certain unprogressive spirits can be *confined* to a certain locality, but this is made clear by their 'state' or status. The spirit undergoes a species of evolution or 'refinement,' which permits it to reach, as it were, higher and still higher ground. As long as a spirit has not progressed *beyond the refinement of his environment*, there he stays, willy-nilly, anchored, as it were, by his own attitude.

It now becomes more evident how we are our own judges, and inflict sentence on ourselves.]

12. They emphasise, of course, the "law of attraction" as to spiritual intercourse between similars. Observe these lines in the Bhagavad-Gita Book VIII. "At hour of death in putting off the flesh, He goes to what he looked for, Kunti's son, *Because the soul is fashioned to its like.*"

13. They lend their adherence to the statements of others that they consult and are governed by higher spirits; that they learn and progress.

14. They state and confirm that each earth-being has a guide—(and no more than one)—who, while in no sense interfering with mankind's "free-will," yet, is one who strives by suggestion to influence his charge in the right paths.

15. They are pertinacious in discoursing on free-will, and insist that this is in no wise interfered with by many things which may seem to be so in our eyes.

16. They repeat that 'God' is a mere name for the super-substantial essence which governs everything, but they

bow to Him as an absolute governing principle of *Justice*, and affirm, by many examples and illustrations, that what may appear to us injustice, is not so, and cannot be so.

17. They do not disguise the limitations of their own knowledge; they occasionally say they will enquire and report about a matter later. They sometimes refuse to answer on the ground of prohibition by higher spirits, or because they could not explain matters satisfactorily in terms of earth, given our lack of knowledge of the governing principles of their lives and states. And they say that even if they knew the future—which they hardly ever know except on general lines—they could not communicate it, as it would then interfere with man's "free-will."

18. They give us to understand that they would not lend themselves to materialisations, such matters remaining in the hands of lower spirits (corresponding to the "Devas" of Indian belief) as it would be obnoxious to them, as well as deleterious.

19. They strongly condemn capital punishment, as liberating most undesirable personalities into the spirit-world in a state of unrepentance, and involving danger to the earth's community by these earth-bound spirits remaining in close contact with earthly men and affairs, to their hurt.

20. They categorically deny the existence of an Arch-Devil, saying that there are merely inferior and superior spirit-beings.

[This noteworthy insistence on the subject, in the face of the Biblical record, now finds in our times a staunch adherent in the person of Anna Kingsford and

of the late Judge Troward, himself one of the most devout as well as the deepest of Bible students, than whom no one is more qualified to deliver an opinion on this subject, and he puts the matter thus ("Bible Mystery and Meaning," p. 187, in his chapter VIII, on "The Devil."): :

"It is impossible to read the Bible and ignore the important part which it assigns to the Devil. The Devil first appears as the serpent in the story of 'the Fall,' and figures throughout Scripture till the final scene in the Revelation, where 'the old Serpent which is the Devil and Satan' is cast into the lake of fire. What, then, is meant by the Devil? We may start with the self-obvious proposition that 'God' and the 'Devil' *must be exact opposites of each other*. Whatever God is, the Devil is not. Then, since God alone *is*, the Devil is *not*. Since God is Being, the Devil is Not-Being. And so we are met by the paradox that though the Bible says so much about the Devil, yet the Devil does not exist."

Now this is not written down lightly. It is much more serious than the old schoolboy's gag how to prove that a lie is nothing: "A lie is a story, a story is a tale, a tail is a brush, a brush is a broom, a brougham is a trap, a trap is a gin, a gin is a spirit, a spirit is a ghost, and a ghost is nothing."

No; in all seriousness, Troward continues:

"It is precisely this fact of non-existence that makes up the Devil; it is that power which in appearance is, and in reality *is not*; in a word, it is the Power of the Negative."

He then examines the paradox in his careful and enlightening way, and devotes a whole chapter to it. Of course, the force of the matter hangs largely on the previous overwhelming arguments about the Oneness and Unity of the originating Power of the Great affirmative I AM. And so, (concludes Troward): "the power of the Negative consists in affirming that to be true which is not true, and for this reason it is called in Scripture the father of lies, or that principle from which all false statements are generated. The word 'Devil' means 'false accuser,' or 'false affirmer,' and this name is, therefore, in itself, sufficient to show us that what is meant is the creative principle of Affirmation used in the wrong direction, a truth which has been handed down to us from old in the saying 'Diabolus est Deus inversus.' This is how it is that the 'Devil' can be a vast impersonal power while at the same time having no existence, and so the paradox with which we started is solved. And now also it becomes clear why we are told, in the Epistle to the Hebrews, that the Devil has the power of Death. It is not held by a personal individual, but results quite naturally from that ignorant and inverted Thought, which is 'the Spirit that denies.' This is the exact opposite to 'the Son of God,' in whom all things are only 'Yea and Amen.' That is the Spirit of the Affirmative, and, therefore, the Spirit of Life; and so it is that the Son of God was manifested that 'He might destroy him that had the power of death, that is the Devil, and deliver them who, through fear of death, were all their life-time subject to bondage' (Heb. ii. 14)."]

21. They are agreed that soul-life begins in the mineral Kingdom, progresses through the vegetable Kingdom, and graduates through the animal Kingdom to Man, but they repudiate our *bodily* Simian ancestry, while conceding our soul's origin and development through mineral, plant and animal.

22. They are precise and dogmatic as to Reincarnation, while admitting that we have no recollection of our previous lives, which recollection would be unpleasant and not profitable for us, as we have all graduated from a first low type of spiritual development.

As regards age and youth on this earth, they make the point that frequently youthful figures on earth are the experienced from the other life (suffering another incarnation), and that they may be far more important members of society than the older members who would lay down the law to them and interfere with their aspirations to better the earth.

And as regards some intellectual people who more easily assimilate spiritualism than others, it is remarked that these are those who in previous lives knew a great deal already on this subject and only require the least 'spark' of the truth to enable them to take up again their interrupted beliefs.

And they add elsewhere: "All who accomplish some good thing on Earth are old experienced souls."

Again, they go further, and say that in Spirit-land they are even now trying to formulate a plan for us to follow people through several incarnations, so that soon a spirit will be able to say to a medium "I shall be re-born at such a time, in such a family, of such a sex; I will follow such a career, my aptitudes, etc., will be

so and so." For the last word on this subject see Lancelin's "La Vie Posthume," pp. 311 *seq.* (Paris, Nov. 1922).

They add in another place: "If, at the close of one's life, one has (still) to reproach oneself for bad deeds, one has lost one's incarnation."

As to reincarnation, I subjoin this (from Allan Kardec) :—

"Without reincarnation, the mission of Jesus Christ would be non-sense, as well as the promise made by God. Let us suppose, as a fact, that the soul of each man is created at the time of his bodily birth, and that it does but appear upon and disappear again from the Earth, there would be no connection between those which have come since Adam until the time of Jesus Christ, nor among those which have come since; they are all strangers the ones from the others. The promise of a saviour made by God could not apply to the descendants of Adam, *if their souls were not then created*. In order that the mission of the Christ could be connected with the words of God, it would be necessary that these could be applied *to the same souls*. If these souls are *new*, they cannot be stained with the sin of the first father, who is only the carnal father and not the spiritual father; for otherwise God would have *created* souls already sullied with a fault which they would not have committed. The vulgar doctrine of original sin implies therefore the necessity of a connection *between the souls* of the time of Christ and those of the time of Adam, and in consequence of their reincarnation meanwhile.

But say that all the souls forming part of the colony of Spirits being exiled to the Earth in the time of Adam were tainted with the fault which had caused them to be excluded from a better

world, and you have there the sole rational interpretation of original sin, a sin attaching to each individual, and not the result of the responsibility of the fault of another whom he never knew; say that these souls or spirits are reborn on different occasions on the earth to a corporeal life in order to make progress and be purified; that Christ came to give light *to those same souls*, not only on account of their past lives, but on account of their ulterior lives, and then and then alone do you attribute to his mission a substantial and serious objective, acceptable to reason.”*

23. They recognise in Socrates, Plato, Pythagoras and such personalities, incarnations of beings well ahead of their times, whose message failed because they *were* so much ahead of their times.

24. They affirm that Jesus Christ is an historic person and the Gospel histories are true.

25. On the other hand, while denying real places of “Purgatory” or “Hell,” they say that a Roman Catholic, who had passed over, might very well respond that there were such places and not be guilty of untruth, as the situation is such as to admit of an affirmatory answer to his co-religionists in terms of Earth.

They admit ‘punishment’, but it remains almost impossible for us to grasp the fundamental idea of punishment without a *place* of punishment, or to seize the idea of sin inflicting its own punishment; but we are to try and realize what the laws of attraction and repulsion mean. For instance, a man wishing nominally

* Do not overlook in this connection the wording of Gen. ii. 7 (and vii. 22): “and breathed into his nostrils the breath of LIVES” in the plural (Hayim), and not ‘the breath of life.’

Contrast iii. 14 and 17 as to the one earthly life: ‘Dust shalt thou eat all the days of (this) thy life’ (singular), and: ‘In sorrow shalt thou eat of it all the days of (this) thy life’ (singular).

And observe that in ii. 9 it is plural as regards “the tree of lives.”

to join a better circle *could not*, because his personality is still such that he could not be attracted to it, but would be repulsed by the good and counter-attracted by the evil, until such time as he vibrates in accord with a better environment.

26. It has been customary for Mrs. de Watteville to write *with* a medium, that is to say either *she* holds the pencil and the medium superimposes her hand in contact, or the medium writes and Mrs. de Watteville's hand is superimposed. But it is not necessary for the two *hands* to be in contact. *Any* contact between their two bodies is sufficient.

Now the spirit-correspondents take the trouble to make this point: "To write thus in double harness has the immense advantage of preventing the reproach or even the consideration of the writing emanating from *one* sub-conscious brain, since *two* brains are in touch with the pencil."

And this sub-consciousness — its supporters to the contrary notwithstanding—has been immensely overdone.

The de Watteville correspondents say: "The sub-conscious is but an employee of the brain, and employees are not often the equal of their master."

27. Speaking of "matter" in the case of materialisations and of the reproduction of garments, they say: "Matter is not compact, as you think it is. Matter consists of fluidic *layers* superimposed one upon the other."

28. "Fluids" are by them roughly compared to vapour or smoke capable of *condensation*. The fluid penetrating between the atoms of an object and then *condensing*. At times, owing to unfavorable surroundings

or influences, it is dissipated, wasted, and lost before this "condensation."

29. As regards the Theosophists' view that it is wrong to evoke communication with those who have 'passed on', for fear of impeding their spiritual progress and uplift in the beyond, they say that is an error, and even ridiculous, because: "even if we should be retarded in our evolution, it would be an abominably selfish action on our part to withdraw completely from all those for whom we would have sacrificed our life, and for whose sake we often subordinated our own happiness on earth, finding by so doing an immense satisfaction for ourselves. I do not admit the Theosophists' proposition, and I consider that in the light of eternity which is opening its doors to us, we can very well spare the time to await our dear ones before gravitating upwards."

[Other serious communications explain under what conditions spirits may do this].

They go beyond this at one place and say that: "Every being who crosses a torrent, and does not look back to help his brother or sister to cross in their turn, does not merit the evolution sought by him, and should return to earth, there to learn that charity is the only means by which he can elevate himself and attain to the summits of perfection absolute."

30. As regards free-will and spirit-guides, they have this to say, which is very illuminating:

"To guide is not to smooth away the difficulties of life and to conduct those whom one guides towards the foreordained objective of their lives, for, then, where

would be a mortal's free-will? Therefore, we guide by 'the impulsions,' and, by causing to be present in the brains of our protected ones a variety of methods of action, concerning which we leave them free to choose—in the same way as a salesman or saleswoman spreads various kinds of cloth on the counter for your choice—and we have not permission to push them literally into the path which is the true one, because therein would be injustice, and because, in our spheres, *nothing* is unjust."

They go further, and say that, if they acted otherwise, the mortal whom they are guiding, might reproach them later by saying that he or she had incarnated for a certain purpose of advancement and with the object of not returning again to earth, whereas the easy route and the smoothing away of difficulties had negatived and neutralised their plans.

31. In speaking of each mortal having a guide, *but only one*, they have said that: there are about the same number of spirits in their spheres as there are mortals on the earth, without counting of course, those spirits who have passed on in a very advanced state of refinement to higher spheres more remote from Earth.

32. As regards the disaggregation of matter, here are Question and Answer.

Q. Is it in reality by extra-rapid vibrations that Spirits disaggregate matter in order to do with it what they please?

A. Yes. We succeed, by the vibratory projection of our fluids, and arrive at the same result as you do when you dissipate smoke by blowing on it, your breath being thus a vibration.

33. A very curious and important conversation is reported with Emilie N., who, in her life-time, was a suffragette, and who now is occupied with social questions concerning the Earth. It is important, because a certain phrase occurs, which it seems to the writer covers a thought so important (underlined) that it is absolutely impossible that it could emanate from the medium. Had this communication taken place *after* the Russian Soviet experiment, it would be different, but the matter took place many years before and is published in the first volume. I refer to what is said about the first harvest being bad. Here is the conversation:

Q. You are still a socialist?

A. More than ever, and we are all that here, that is to say the good and the advanced spirits.

Q. I am like you, and you can imagine how saddened I am to see those around us having such a different point of view.

A. They see things in the light of the incarnate spirit of the age, that is to say that they envisage socialism as it is understood of men, but not as it should be.

Socialism is, on Earth, progressive, but only in the chrysalid state, whereas, with us, it is a marvel!

Unfortunately, man's spiritual make-up is not yet ready and ripe to receive and assimilate the doctrine.

There are still too many base and vile souls—too much bestiality and love of lucre—for everything to be pacific and just, but the ground must be cultivated in order that *it may produce the first harvest, the bad one*.

The reaping thus mows down the generations coming forth from this childbirth, which are replaced

by a second, and then by a third, better than the preceding ones, and it is thus that progress will be established, and in the future it will cause to be born into the world the real socialism of Spirit-land. Farewell for the moment.

Emilie.

Then the more regular correspondent, R. L., in answer to the Question "Please explain more fully what Emily meant to convey," replies as follows:

"She meant to say that when one sows seed in uncultivated land in an unreclaimed state, *the first harvest is bad*, and that, in continuing the cultivation of the same field, the ground becomes better, and produces harvests less poor, and finally ends by giving bounteous harvests—thus the new ideas, thrown to a humanity of an inferior nature, cannot yield good results until after several generations they have recognised the source of these truths, and have gathered up finally the true seed."

In another place, speaking of the French Revolution of 1848, they have this to say about an apparent retrograde movement (at the close of the last century):

"It is a period of transition in order to arrive later at a return towards the ideal. For when the grave problems of the social question shall have been investigated from every point of view, it will be definitely recognised that the cage is barred and will never open except in face of a condition governed by the ideal; that each one must take a step backward in order to give place to those of his brothers who have no standing room, and that thus, there should no longer exist any pariahs nor unfortunate ones hitherto deprived of a seat at table with those who have the wherewithal for a

good daily meal. In a word, it will be necessary that once again all eyes should be lifted up with aspiration in contemplation of the life to come, in order that socialism may no longer be regulated by a code, but that it should be a (burning) individual question.”

34. As to ‘progress’, often dealt with in a general way, the following is precise:

Q. Is there progress on the Earth, yes or no?

A. Yes—there is progress in nearly everything. and the things which *seem* not to be progressing, are in a transition state, from which should invariably emanate progress under some form or another.

35. As to ‘temperament’: “The monk who deliberately chooses to go about bare-foot and to clothe himself in sackcloth—that man has selected his mortification and has not much merit therein—but the man who leaves to the course of world-events the care of inflicting upon him the hardships which shall temper his soul, and will cause him to take a great step forward in the way of progress, that man is courageous and worthy, and we love such souls as those.”

36. As to ‘progress’ and ‘faults’: “. . . This will show you that every one of our faults which we seek to overcome, or to uproot during incarnation, is in itself a source, or a germ of perfection, and that which I affirm—paradoxical as it may appear to you to be—is however nothing but a positive truth. Thus I would say to a father occupied with the education of his son: ‘Do not uproot the faults of your child, or what you designate as his faults. Transmute them, give them a better and logical direction, and in a few years, you will have trans-

formed these so-called faults into diverse but very appreciable good qualities'."

37. As to why certain advanced spirits do not communicate:—"People in the flesh pay but small attention to their child's broken doll, because it appears to them that the child's tears about such a trifle are puerile and should be kept for more serious troubles—while, however, the child truly suffers, and its grief is as real as will be that of its mother if in her turn she should come herself to lose her daughter. Well; if those in the flesh attach no importance to the child's sorrow, it does not mean that they do not love the child tenderly; and thus it is with the advanced Spirits. The distance which separates them from the fluids of the earth separates them, so to speak, from the thought that those still waiting to cross the threshold of the other world are suffering cruelly, and they say to themselves that the interval will be so brief and of so little moment that the soul can only benefit from that little extra 'sojourn'."

38. As to progress in the beyond, and 'perfection': "Because it is necessary for the soul to be 'refined' in order to appreciate certain joys,—because nothing is part of the marvellous, as you are disposed to believe.

All nature obeys one single and unique law.

It would indeed be marvellous, it would amount to the creation of divine and perfect souls, whereas all things are modified in nature, and the Earth herself, before becoming the admirable planet with which we are acquainted, was but an incandescent ball."

39. As to creation or evolution of the body, the answer is categorical: "Creation, thenceforward Evolution." As Troward expresses it: 'Involution must precede evolution.'

40. As regards an Omnipotent God and a God of Justice, note this: "But, as God does not act thus, Mrs. B. deduces therefrom that He is not omnipotent. But as the misfortune of humanity is the school in which one learns the art of perfection, and that the teachers in this school are men of flesh submitting themselves reciprocally to useful trials, God has no need to interfere, and, besides, often *if He attended to the prayer of the one, He would injure the other.*"

And again:

"... There is nothing revolting in that. It repels you simply because you desire that God should be a being comprehended by you, and you insist in investing Him with the direction of every little happening. Please assure yourself, once for all, that *He* neither spills joy nor suffering on the human race. He animates everything in existence, and this animation itself produces good and evil, as well as catastrophes, wars, epidemics, etc."

Q. It seems to me very much the same thing.

A. No — there is no resemblance whatever.

Q. It seems to me that God should be terribly unhappy in contemplating the woe of humanity.

A. No; chiefly because the greatest woe is of brief duration compared to a consideration of eternity.

Q. It is difficult to console oneself with that thought.

A. Precisely, because you cannot properly conceive of God.

Q. Can you conceive Him?

A. Somewhat better.

Q. And you consider everything to be well ordered?

A. Nothing has been ordered by anyone — it is you who do the arranging.

You would insist absolutely that God has arranged something,—for that, it would be essential that there

had been a Beginning, and, on the contrary, there was none.

Q. All that is very difficult to understand.

A. Therefore, I counsel you to abandon the attempt.

Q. But you, do you understand?

A. I do not understand yet, but I do understand that others are able to comprehend—and that is already a step ahead of your point of view.

I confess that, in the face of this question, I am, as it were, an ignoramus to whom a learned person would wish to explain some experiment, and who, in fine, would say to himself ‘Yes, I understand that it must be very interesting and marvellous,’ but that is all.

Q. Then you are not like we are, indignant?

A. No. I deplore it, but one sees the end of evils.

Q. You see the end better than we do?

A. Yes.

Q. You consider yourself as being beyond the evil?

A. Yes.

Q. You are much happier than we are?

A. Well, I should say so. You can readily notice that I do not seem very unhappy.

Q. All will end well?

A. Yes indeed, I will guarantee that.”

The above was a colloquy between Mdme de Watteville and ‘Roudolphe.’ Still unsatisfied, she appeals immediately to “Charles R.,” who thus replies:

“I admit that your questions on this count were answered less brilliantly by Roudolphe than some others, but had you asked me your questions, I should probably have done no better in my replies.” After a few more words, he adds this:

“God being the immanent Force which puts in action the entire universe, it belongs thenceforward to this universe to procreate, and to activate life and

generation, and every happening which may find its causation in its proper environment, need not be conducted by a directing will or wish.

The steam engine of a factory, which puts in motion all the other machinery, has nothing to superintend or to do with each individual machine. They are directed by the hands of the workmen, who guide the work throughout its various mechanical processes, using the motive power from a certain distance, which in some cases is located quite a long way off.

Thus is the World—God, motive power, impresses life and movement on a quantity of material bodies, of which the soul is the directing workman.

He hovers above this immense workshop, which is the Universe, but He leaves to Time, to Eventualities the care of making and refining the soul. He desires that it should be a responsible thing, and should gain its experience at its own charges, in order that it return to Him some day purified, deified, and that a better and larger share may be confided to it in the work of eternal life and generation.”

41. They confirm that the human “aura” is a fact, and that trees and rocks have one also, but, when asked whether cut stone has one, they reply No, because, as in the case of a felled tree, the life gradually leaves it.

42. As regards vision, they claim to see us better in the dark than in the light, owing to their “rays,” which are of “phosphorescent” nature.

43. Asked whether “N” rays were the ‘fluidic’ rays, they say: No, not the same, but that they are called forth (‘provoqués’) by the fluidic rays.

44. As regards their ‘sphere’ of habitation, they say that it is quite near to us, and that there are others with which they are as yet unfamiliar, but they throw dis-

credit upon the Theosophists' particularizations, and say that the truth is that the "system" is much simpler than they (the Theosophists) pretend.

45. As regards 'Truth': "Truth is the summit of perfection, but it is one of those Summits difficult of access, to the top of which arrive only the hardest mountaineers, those who are used to affront the snows and the rarefied air."

46. As regards the revelation of Truth, they say: "No untruths have been told (from this side)—man has been left to understand as best he might, and as progress occurred, there has been distilled (from here) the Truth, *drop by drop*, leaving each of these drops to infiltrate slowly, and thus to modify the human soul. As to reincarnation (which you say that the American spiritualists refuse or do not wish to believe in) it is thus also, and your Christian Gospels have left you often enough passages hinting at Reincarnation." They say further "that those on earth who do not wish to believe in reincarnation think that they will acquire the perfected state after death by intercourse with superior and advanced spirits, and that appeals to them much more than a return to earth, so that before this idea of theirs can be overcome and dissipated, there will elapse a certain period of time, and so long as that condition of unbelief in our doctrine exists, it will serve as a brake to prevent us Spirits from telling all that we might wish to (about this) and which is the fact." And to sum up: the idea of reincarnation is as old as the World. Logic and reflection will show, say they, that Divine Justice would disappear in the absence of reincarnation, and Universal law requires that each one should weave the chain of the

virtues which are to embrace his being, and cover him with a nimbus, and to afford him his own wings with which to traverse the celestial planes which lead to the happiest spheres.

47. As to *Will-power* of non-mediums, they admit that the human will, if exercised strongly in a certain direction, can indubitably assist *by creating fluidic forces*, which serve as fulcrums to be used by spirits.

48. As regards magnetisers, they agree to the suggestion that many are so constituted as to be unworthy of confidence; and they add this:

“To be a magnetiser is not a sign of perfection at all. One has a good or a bad fluid depending on whether one has a good or a bad perisprit, since the fluid is the property of the perisprit.”

49. As regards magnetising, they do not approve it, as they say that it destroys the foundation or scaffolding of ‘free-will,’ and only admit these cases of ‘suggestion’ where the party has already lost his mental balance and it may be *restored* by the suggestion of a magnetiser.

50. Speaking of mediumship in general, they observe rather maliciously, but quite truly, that most scientific investigators, so-called, remind them of people who go out to look for glow-worms with a great torch in their hands! And they add this, that it is much more difficult than we suppose for them to reach us (through any medium) with their personality intact after passing through all the magnetic and fluidic combinations through which they have to pass on the way; and they rather quaintly liken the process to an individual who should leave home in immaculate evening dress for a party, and have to pass through innumerable spider-

webs stretched across his path, and yet be expected to arrive at his destination with his shirt-front perfectly clean!

As to "proofs," they say that it would be absurd to think of them as such slaves to us as to be forced to come where they do not wish to come, and that it is absolutely repugnant to them to come into hostile centres.

51. As to materialisations, they say that a dark corner is necessary for the successful production of this phenomenon, and therefore they add: doubt will probably continue as to the reality of spirit-materialisations for a long while yet, for conditions *must* be accepted which are necessary for such manifestations — and they add, in fun, 'bread is not made without flour, nor an omelette without eggs'! [See 'The Voices' by Admiral Moore, p. 399, for the explanation volunteered by Dr. Sharp, Mrs. Wriedt's control. Few people seem to be aware that the growth of plant-life is greater during the hours of darkness than in sunlight, but it is easily verified. If everyone will prove this for himself there will not be so much doubt about spirit materialisation requiring a darkened cabinet or chamber.]

For such things special mediums are required, and they explain that one must be found whose *deeper* layers of fluid can be exteriorised, and not only the more superficial ones. This done, the spirit-operators avail of the more superficial layers of fluid of the assistants to *enlarge* the "kernel" and give form to the materialisation, and that these fluids, by the law of attraction, range themselves around this "kernel."

And they add: "If you cut up small pieces of apple or apple parings and plant them in the ground, no results

will obtain, but if you go deep enough to secure the pip-pin, this, once planted in the ground, will produce an apple tree, while the superficial parts of the apple are incapable of so doing. Thus, if you extract from a group the more superficial layers of fluid,—that which every living being can exteriorise, in spite of himself—it will not suffice to produce materialisation.”

52. As to scientific doubters and the best way of convincing them, comes this reply :

“Invite yet others to investigate so that some of these may accept the result of your investigations and persuade in turn their neighbours. Thus, progress will be made;—not by perseverance in trying to convince certain people against their will, and who do not wish to humiliate themselves by confessing that they were obstinate and wrong; there you would only be wasting your time and energy; but by convoking yet other investigators, less full of prejudice or pride or indifference, which is generally present in those cases, even if dissimulated. Some of the new comers will take the trouble to make a serious study of the matter, and will eventually publish their conclusions and set up a scientific line of reasoning, which will help the cause and convert others to the truth, while the doubters, who have had their full opportunity, may be left to take care of themselves.”

53. As regards the *perisprit* or “link” between body and spirit, they say, as regards Origen and a quotation from his writings submitted to them :

“The names have changed, that is all. For us it is the *perisprit* which fashions the *soul*. For them, the *perisprit* was called *soul*, and the *soul* was called *spirit*.”

54. As regards the early development of the arts and sciences, they agree that "the reason is to be found in the real advent of very enlightened and experienced Spirits, who were fully equipped for the task, and who came specially (from other spheres) in order to teach primitive man their incipient sciences."

This, of course, coincides with what is said in Genesis, and with the Theosophists' account of a visit to the Earth by the "Lords of the Flame" from Venus, who, among other things brought us the bees and the ants—, but little we have learned from them in all these years!

The communicators add this: "The great philosophers and Greek sophists, like Pythagoras, Plato, Aristotle, were very really inspired, — mediums themselves, and in communication with instructors in the beyond."

55. They have the same good, common-sense advice to offer as their long line of predecessors, as to our conduct here below, and while *Hesiod* said:

"And working, men are much better loved by the immortals. Work is no disgrace. It is idleness which is a disgrace."

And while *Krishna* says, in the Bhagavad-Gita:

"And if thou cans't not worship stedfastly,
Work for me; toil in works pleasing to me,
For he that laboureth right for love
Of me shall finally attain,"

Mrs. de Watteville's friend says this:

"The real sage is he who is fully occupied, who works on, and does not bother in advance about that which does not concern him, and which, in any event, he could not hinder from occurring."

And again :

“In a word, if the Grand Master of the Universe has decided that our spirit shall inhabit a house of flesh during incarnations, if He desired that spirit and matter should coalesce in one, and that each should severally be obliged to make concessions to his travel-companion, it must be because this Great Intelligence knew that the conditions under which earthly habitation takes place would force the spirit to bend to this co-habitation and to make these reciprocal concessions.

He saw no harm—on the contrary—that the spirit, having to continue its evolution, should frequently lay down the law to its companion, but He rebukes those who seek to undo His work, or to alter its marvellous homogeneity, by trying to get the spirit to hurry back to the regions beyond earth—that soul which came to earth expressly to accomplish a work which it cannot carry out with honour and profit unless it submits itself to the exigencies of the body which it animates and to terrestrial customs.

To act otherwise is not to recognise one's path, to err most decidedly, and not to fulfill the mission for which one has come to earth, for if the body is weakened, the spirit out of equilibrium, one cannot co-ordinate one's actions—our responsibility is actually in check, and the neurotic individual, who becomes the prey of a magnetiser, cannot even any longer count upon the sentiment of free-will, since he has reached a point where any one sending out his fluidic power can blow upon this precious free-will and dissipate it to the four winds.

These practises weaken the body and put the spirit out of poise, and I make free to say that all of those who think to attain thus to the wonderful will-power, which we are discussing, and which is to make them nearly divine, are culpable, for, as against one human-being robust enough to go

through with it without losing his reason, there are hundreds who fall short and are submerged, while the goal which they reach is absolutely the contrary of the one which they sought.

Born and created for the Earth, for a period more or less long, one should try to go through life normally and humbly, knowing that one is neither a god nor a messiah, and that one should live in our fleshly tabernacle the life of all incarnate beings, without seeking to rise above one's brethren, or to look down upon them, or to crush them with one's superior airs in telling them '*I know,*' and '*I am a heaven-sent messenger.*'"

56. As to progress, they say that it occurs like the tides, for as each wave advances, but apparently to recede again, there seems to be no progress toward high-tide, while in reality *there is*. And they are hopeful for the future, saying that everything is developing *progressively*.

Asked whether it is true that we are returning to the days of Roman decadence, they observe that this is one of those "freakish" deliveries or sayings, with which they do not agree at all, and then they elaborate the theme for several pages.

57. Education. Here are their views:

"If I had to indicate a plan of philosophic education, I would teach the child three prominent things: *Kindness*, to be acquired by a constant consideration of the woes of humanity, and in familiarising him, from his early youth up, with the thought of brotherly love and mutual help; *work*, by encouraging him personally to experience the necessity of self-support in a manner both proud and dignified, receiving only because he has given something and rendered a service; *self-respect* in order to teach him

to regard himself as a being who should not fall from the right course, and who should behave himself in an absolutely honest and loyal manner.

From these primitive branches, would issue all the fronds of perfection: *Kindness* would engender pity, charity, devotion, and often renunciation of self for the good of others; *work* would engender action, a good example, and would hinder the vice of harming others, since those who are not idlers but are given to great activity, have no leisure to give to play and to excesses, and, being in a healthy condition of fatigue at evening time, think less of sordid pleasures. Work would also help the charitably disposed to have enough to help others to the comforts or at least to the necessities of life, by providing others with work and by giving them the example of constant employment; then real *self-respect* would carry in its train honourable thinking and dealing, as well as gallantry when occasion arose.

These three qualities, mutually completing each other, should contribute to the forging of strong characters,—and, it seems to me, it would be an easy matter to instil them into young hearts.

I have already stated how one should go about the matter to inculcate the quality of kindness—by a consideration of human woe. As to work, by paying attention to what appeals to the child, by observing what kind of work interests him or may best suit his special aptitudes, many sad and useless school-hours or years of idleness, might be eliminated—and then, by an appeal to his feeling of self-respect, assistance could be rendered to him to surmount the more difficult or dry stages of scholastic instruction, and I believe, thus led, the young soul would not need to be frightened by the picture of a great figure with a white beard, armed with a pitchfork, who is said to push nine tenths of the human race into the flames of Hell.

It would no longer be needful to drive the child in the direction of goodness by making him humiliate himself before the priest at confession; for he would be imbued with a different idea of morality—and that an important one, by which he will have learned that under no circumstances can an excuse be found for him to escape blushing for his sins.

For what is confession, if it be not a temptation to give up one's self-respect? The child, at the outset, distinctly suffers from the humiliation; then, gradually this feeling becomes blunted, and he ends by joking about it with his comrades, and by glorying in his base actions, finding it very easy to wipe them off the slate by confession, which becomes gradually so much a matter of form that it even approaches the character of a diversion for him. . . ."

58. As regards the Church and spiritualism, and in reply to a remark that "The Church is not at all inclined to allow that spiritism finds a place in the Gospel," they say:

"Yes, it does. They dare no longer contest the matter.

"You must recall that at the time when spiritism made its appearance in France, fifty years ago, the majority of people were Church-going Christians, and believers were the only ones interested enough to invoke Spirits. Since, to think of evocation of the dead, belief must exist in the continuing life of the soul . . .

"The Materialists, however, would not concede that it was worth while thinking about these matters, and found such a thing quite beneath the dignity of their strong intellects.

"In the (Roman) Catholic world, you can readily understand that among the first questions asked were those concerning religion and dogma. The

Spirits interrogated did what they could by refuting these dogmas, and denying Hell and other as ridiculous things, and it was already splendid of them to have made such great progress at the outset.

“They could not, without lying, deny the moral side of the Gospel, because there are no two moral systems—*there is but one* in the world, and which is the same everywhere.

“That which contributed to develop the spirit-idea, was precisely the fact that its teachings were fine and elevating, and that if, on the one hand, the clerical edifice was demolished, the human side,—the charitable and moral side,—was left absolutely intact;—that is what saved spiritism, as, otherwise, all communications would have been attributed to the Devil, and, once again, the spirit-doctrine would have been buried.”

Q. “Is spiritualism progressing, yes or no?”

A. “Yes,—it is making an enormous step forward. It is precisely when open discussion begins to take place, that ideas are bathed in sunlight.”

59. As to *Patriotism*, in answer to the question: “Is Patriotism compatible with love for humanity,” they say:

“Patriotism is not compatible with humanitarian sentiments, because Humanity is not a question of Peoples or of Nationalities, not even of Race—everything which is human has a right to the sentiment of confraternity, and as patriotism represents, generally speaking, the hatred of one’s neighbour, it seems to me that the proper answer is logically indicated in advance of your question.

It is, however, quite natural to be a patriot in that which concerns attachment to one’s native soil, because that covers quite a complex question; matter of climate, of family ties, of habits and customs ex-

isting among the inhabitants of the same country, questions of creed and of every other character.”

60. As regards a variety of communicators, we find this, (in the course of a long conversation), as regards jokers and ‘light’ spirits, which has some significance :

“The danger with joking spirits is that they are often clever and amusing,—so that you soon range yourselves on their level; you laugh, you question them again in a bantering way, and thus, *by putting yourself on the same plane with them*, you furnish them with very great influence and power, which allows them to become veritable obsessors.

The danger would not exist if these spirits were merely given an entrance in order that you might instruct them, lecture them, and try to give their souls a direction more serious than that of banter and mystification. But they furnish amusement as a rule from their side,—which is still very human,—and you are readily led into the temptation and the danger of mixing with and taking interest in their conversations.”

61. As regards some of the difficulties of communication by reason of weather conditions, Charles R. says that in wet weather the fluids are much less *adherent*; and as regards heat in thundery weather, that then: “*the electric currents are in opposition to the fluidic currents.*”

62. An interesting passage occurs as to the mediumship of *animals*, and they say that the dog *has* the power of exteriorisation during sleep, and of sensing the presence of spirits who come to take charge of the dying, and that it is not a ridiculous old wive’s tale that dogs howl at death. They say it is the exact truth. They add this, that while to dogs is attributed the sagacity of recognising an enemy or evildoer by the animal’s sense of

smell, it is an error; that it is *not* the olfactory sense which warns them, but a much more precise instinct, that of a latent mediumship of its kind.

63. As regards “controls,” and in answer to the question whether a spirit can manifest itself without a ‘control’, the answer is as follows: “Yes, certainly. The ‘control’ is useful only on the occasions of large meetings, and is simply there to prevent confusion and to stand in the path of a host of uninvited guests and oppose them from forcing their way into a place which they know is to be open, and in order to allow the expected guests or the guests to be summoned to ‘come through’.”

But as regards meetings or séances for physical phenomena, they say that much harm results from them; harm, perhaps not recognised immediately, but which is sure to attain sooner or later those who evoke the lower order of spirits presiding at such meetings.

64. Here is an interesting and very definite account—(the first lucid and terse explanation which I have read)—of the way in which the spirit-communicator acts through a medium. The question came up as to a new medium, and here differentiation is most clearly made of the different *kinds* of writing-mediums.

“This is the manner in which we proceed:—

“Everything in the Beyond is formulated in pictures, in the same way by which the thoughts which we read in your brain are translated by a series of pictures.

“Now, in order to cause a medium to write, as we have to make use of her motive matter, that is to say of her hands, we act by impressing pictures on her brain, which translates and transforms them

into the form of letters to the muscles of her hand.

“This vision is unconscious on the part of the *mechanical*-writing-medium—it is latent for the *semi-mechanical*-writing-medium—and it is complete for the *intuitive*-writing-medium.

“We might thus describe the *mechanical*-medium: he or she is a being whose cerebral perception we centralise for itself in order to appropriate it to ourselves—and indeed such a one writes with greater facility matters of exactness and proper names than other mediums do, as nothing interferes or mixes with the visions which we impress on that brain.

“The *semi-mechanical* writer offers more resistance to this act of domination which we exercise,—he or she is less ‘magnetisable’—if you prefer that term—so that such a medium translates the impressed image less faithfully.

“Finally the *intuitive*-medium is one who receives the intended spirit communication at the same time as he receives the impulse (to write), less strongly, however, than that of the mechanical medium.”

Mrs. de Watteville here interjects the remark: “Well I never! And I who thought that you yourselves directed the *hand* of the medium!”

The answer was:

“Perfectly true—we ourselves act on the hand, but by pressing upon ‘the great spring’, and even when we take charge of the medium’s arm so that he or she actually feels the weight upon that member, our perisprit, united to our body, still involves an act besides in relation to the medium’s brain.

“Only do not forget that the brain in this case is only the electrical instrument which puts in motion the members to which we more specially address ourselves, and it must needs be that we act

upon the instrument itself to neutralise it, as, otherwise, the medium would write as much by himself or herself as by us.

“The first thing which we have to do is to take possession of the organs of the medium which might embarrass us, because they are the transmitters of an intelligent act.

“I observe that you think this very shocking—the fact that we bring influence to bear first upon the brain. However, consider this: when you have in front of you a typewriter, you are obliged to tap the keys upon which are designated the letters which you wish to impress upon the paper. If, instead of employing this method, you wished to impress each letter in turn by taking hold of it (between finger and thumb) and pushing it down, the imprint would not be sufficiently strong to make a distinct letter on your paper—you have therefore to have recourse to the 25 keys which represent the 25 letters of the alphabet in order that a letter, pushed forward by the mechanical force, may strike the paper with sufficient strength to leave the proper imprint.

“Now, let us suppose, that you, the owner of the key-board, are busy writing, and someone else sends you out on an errand, and sits down in your absence and writes something on your machine. Would you be aware of it upon your return? Certainly not.

“Therefore, observe that it suffices to expropriate the mind in order to be master of the brain, and that is the way in which we act, we evacuate it, or rather I should say, we render it deaf and blind, and substitute ourselves in its place.

On another occasion, and in reply to a question of those who only see in so-called spirit-writing *pure*

automatism, with its origin in the subconscious mind of the writer, they say :

“Such writing could only be incoherent or commonplace, for everything so set forth, whether by letters or by visions, becomes a dream if not conducted by the mind using an intelligent brain.

“Now a dream being a muddled, vague, incoherent thing, or a simple but very inaccurate reflex of that which is known, pure automatism can only be an equally vague manifestation of the routine of the mind in its unconscious part—it is therefore impossible to attribute to it any originality whatsoever (such as you will find in our communications).”

65. As regards the difference between *materialisations* and *apparitions*, and after having laboured the point that they do not wish to materialise, and that high spirits cannot materialize, but *can* appear, we find this long communication most lucidly expressed :

“No; elevated spirits do not materialise themselves. They cannot materialize themselves, *but they can put in an appearance*, because the mechanism of apparition is very different from that of materialisation.

“When a Spirit, already in a superior state of evolution, lets himself be seen by an incarnate being, he does not soil himself with the material nature of the Earth—he does not wish to do so, nor can he, having left the plane where a spirit can still absorb terrestrial fluids—but, on the other hand, his fluids are strong enough to act upon some one in the flesh, exactly as a magnetiser could act, who was desirous of plunging his subject first into a profound condition of hypnosis and subsequently of exteriorisation.

“Making his subject take on again a portion of the faculties which he once possessed in the Beyond, the Spirit will cause the subject to participate in the perception of his purely fluidic spiritual being, and thus the one in the flesh will be able to perceive the apparition, say seated in an armchair, or bending over him, for said apparition will be there in reality, *by the faculty* which elevated spirits have of coming to earth, to help their brothers, to inspire them, to speak in subdued tones to their soul, without apprehending the contamination of contact with matter, for their fluids *are so refined that they establish between themselves and the planet an isolating current* which prevents the earthly contact from soiling them, or of their feeling any ill effects from the contact, of experiencing any icy cold or torrid heat.

“In a word, the apparition remains in an ethereal state, while a materialisation connotes the taking up again of contact (of earth).

“The ‘terrestrial spirit’, not necessarily bad or evilly disposed, but only material, not having definitely freed himself from the robes of incarnation, cares enough still for the former life, to be neither affected nor incommoded by mixing with the matter of a medium, and of borrowing from such a stranger—who may be more or less sympathetic—his organs, his chemical molecules, in order to condense his perisprit therefrom, and to become visible to the whole audience.

“Such spirits do this with satisfaction, but the very fact of such a mixture, to impose upon its perisprit matter which can still weight it down, and in any case, to prevent it from pursuing its ascending way, proves that such are not very refined, and that is the reason that I tell you that one *can* obtain the *apparition* of a high spiritual being, but that you will never see his *materialisation*,

especially after the lapse of some time after death.

“And furthermore, to the poor sad people in search of their dear departed ones, I would hold this language: ‘dear friends, don’t long for this phenomenon, but, on the contrary, rather rejoice that it has *not* occurred, for its absence is the very best proof of the happiness of those for whom you sorrow.’”

“Seek to call to them as from soul to soul; ask for manifestations which are within their power to vouchsafe, and by which they may not be obliged to weight themselves with the product of contact with carnal mediums. Believe me, your dear ones are saddened to see your little faith, and desire but one thing, and that is to hear your repeated calls to them, to notice your will to live in communication with them *in the spirit*, as they lived with you formerly in the flesh.

“The finest proof of spiritualism does not lay in this phantasmagoria of materialisations.

“I am like you; I do not like them—they are often simulated, and when they are true and real, no one believes in them.

“Dear friend, personally I would like to see these endeavours to obtain materialisations draw to a close. It can do no good to spiritualism, and even those who have not been duped cannot be convinced therefrom.

“Crookes, himself, hesitates to conclude in the truth of spiritualism from what he saw and studied so intimately; and that proves that if materialisation is an experiment in that direction, it is of too gross a character to lead men to spiritualism proper, so long as their conceptions are not elevated above brute matter.

“You must let this feverish desire for materialisations die away. Later on, man will turn again to spiritualism, unconnected with materialistic phe-

nomena or terrestrial experiments, and at that time man will definitely believe.”

66. As regards the difficulties of communication, and especially of failure when the circle is critical, unsympathetic or cordially incredulous, and in view of some criticism having developed of their supposed lengthy communications with Mrs. de Watteville, they have this to say:

“Whenever such critical audiences invite the presence of some one who has passed over, the spirit invoked finds himself in an atmosphere very different from the one in which he exists now; he finds himself in the condition of a diver, who is anxious to leave his unnatural surroundings at the bottom of the sea just as soon as possible and return to the surface of the water. And what constitutes this disagreeable environment, this ambience, but the critical assistants?

“In the Beyond, we are not in the habit of circulating in a vitiated atmosphere, and the general effect of such preconceived ideas and suspicions and doubts stifles the poor spirit to such an extent that he would have to be a very coarse and material one if he is not to be suffocated.

“On the other hand, observe what happens in a sympathetic circle, where all hearts are united in a common thought, where all souls are dilating with quiet confidence—the very ‘ambience’ becomes almost etherealised in the process, and the spirit finds himself once more floating in an atmosphere not so very dissimilar from that of his usual environment, for this reason:—that, dismissing all earthly and material thoughts, your souls, in the endeavour to reach our level, and to come to meet us, definitely attract us to you and actually form a bridge or a link between the two worlds, and your

spiritual attitude, mixed with the spiritual fluids which we emanate and send to meet yours, allows us, in coming back to your level, to be at our ease and to remain with you for quite a time."

67. As to the reason of a lack of remembrance of our past lives, the following is perfectly clear:

Q. "Do you confirm this: 'That which we may see or recall of previous existences is not inscribed in the brain—it is the perisprit which is impressed and upon which are registered our recollections.'

A. "Yes—the recollections of an existence are carried away into the Beyond, thanks to the perisprit, and they remain in it without being enclosed in the new material brain, and that is why the most powerful mediums alone—that is to say, those who can live much under their perisprital influence—vaguely remember their past terrestrial and supernal existences, whereas those who do not receive such mediumistic reminders have no recollections whatever.

"In other words, the images of the present life and its recollections are gathered up by the brain, and, at death, the perisprit, so strongly linked to the brain, carries them away; but, as it is the perisprit which dominates the material part of us, it can take up from the brain what the brain registers in a material manner during life, whereas the brain of some one incarnated anew *cannot* take from the perisprit that which the latter mysteriously keeps to itself, and which includes the remembrance of a previous existence which has nothing to do with the present one, and in which the present material brain has not participated."

68. As to diminution of weight at death:

Q. "Is it true that it is possible to establish an appreciable loss of weight immediately after the

death of a person, by putting the bed upon which the dying person is lying on a weighing machine which can record a minute loss?"

A. "Yes—the fluidic force having left the body, it loses weight and density."

Q. "It is not due to the departure of the *soul*?"

A. "The *soul* weighs still less than the *perisprit*, and your earthly balances could not record its weight."

Q. "Is it true that the relation between the structure of the brain and thought, function of the brain, is as little known today as it was 2,000 years ago?"

A. "For the scientists, yes—for you, no; because *you* know that the perisprit, retaining exactly the form of the body, *possesses a perisprital brain*, and that when this latter surrounds itself with bones, brain-matter and flesh, it is very easy for it to pass on its knowledge through its companion in the flesh."

69. Q. Is religious sentiment innate in Man?

A. Yes. The inclination to religion is a vague remembrance of the Beyond and an intuition forming part of the nature of man, because he knows that there is something outside of the Earth. Every man who makes progress tends towards a recollection of the Beyond, and his beliefs are all extra terrestrial reminiscences.

70. Q. Is it true that there exist—outside of the divine source of all the universe—gods of one system or of periods of time?

A. Yes, in this sense, that generally there is for each planet a governor, who has become incarnate at least two or three times upon the planet—such governors are very advanced spirits.

For the Earth it is Christ. The Christ can be considered as the God of the Earth—it is he, the great Spirit who looks after your planet.

Q. Mahomet, Buddha, were they not also gods of the Earth?

A. Yes—they were also celestial messengers, but less elevated.

“It is not the system which makes souls; souls grow under no matter what order of things and no matter what system, so long as that system is based on the moral law.”

Q. I say that it seems to me rather childish for Myers to close his book on Human Personality by saying that within a hundred years everyone will believe in the resurrection of Christ.

A. “Dear friend, as far as I am concerned, I consider that ending perfect.

... If you can show that at divers times, in every part of the Universe, all the forms of religion have had points in common, and these points belonged precisely to the domain of spirit, you affirm a belief as old as the World, and which, taking birth at the antipodes, under a different form, but with the same foundations, proves that supreme truth has always reached you from the Beyond—from outside.”

71. As to intellectual pride.

“It is chiefly the immense *pride* of scientific men which is responsible, for they will not suffer simple disembodied spirits to come and instruct them as to the different matters of the Beyond, and teach them the conditions to which they must submit in order to establish communication with a plane to which they have not (naturally) access.”

71a. As to the *fluidic-link* between perispirit and body, so carefully demonstrated in the works of Durville, Lancelin and others, they confirm the truth of the experiments, and set practically no limits to the *stretching* of

this link during sleep or exteriorisation otherwise, but emphasise the dangers of experiments carried too far under certain conditions, when death will ensue. Compare page 140 and our pages beyond as to the wording of Eccl. xii. 5-7 (pp. 257 *seq.*)

72. As regards man's *will-power*:

“The will, it is perfectly true, can work wonders, but human evolution has not yet reached the point desiderated, where this will can be exercised in all its fullness, and many generations must pass before man can get there.

“Meanwhile, it is a good thing to practise will-power as much as possible, but anyone who today would wish to be a superman, would only attain to madness.

“When an earthenware pot is subjected to great heat and its contents boil too hard, the pot cracks—for it must be of solid metal to resist such heat, and for proof I would point out that so far factories have not been provided with earthenware boilers!

“Well—you see, the human brain, which has certainly already made a lot of progress, is really as yet only a saucepan of inferior metal; let us wait until it becomes of brass before it can effect the supreme will which will place man above human possibilities and human efficacy.”

73. As to *identity*, in reply to a remark from them that Mrs. de Watteville lacked ‘confidence’ or ‘trust’, she replied that she certainly had confidence in them from the mere fact of their fidelity and frequent visits, to which they countered as follows:

“Surely—the only proof possible is to be obtained exactly as between incarnate beings.

“For, as between human beings, it isn’t sufficient to *say* to each other—in however beautiful language the sentiment may be worded—that they love each other;—the statement must be *proved*, and the smallest *act* of tenderness confirms the friendship much better than any exaggerated unreservedness.

“So, between spirits and incarnate beings, it is not sufficient to exchange names—the very best proof of all consists in the frequent advent (of the spirit visitor) with the same style of communication and in his very own words—two things, which, believe me, cannot be mimicked.”

74. As to life beyond the grave :

Q. Is the duration of our spirit lives shorter or longer than our earthly lives?

A. Much longer.

Q. Is it true that our carnal body is a veritable armour to protect us against the bad influences which could hinder us in the accomplishment of the task which we are called upon to perform during our various earthly incarnations?

A. Yes, because the spirit, which is of sublimer essence, of etheric origin, could not tolerate the earth without it—the spirit would feel too acutely moral reactions, and would not be able to submit to the environment which is thus assigned to it.

How could an advanced spirit live on earth, in the midst of so many inferior beings if it was not itself subject to a material form which renders it similar to those from whom it differs in so great a measure.

In the Other Land, we are grouped according to degrees of progress, and we could not endure promiscuous surroundings. And, if we endure this during incarnation, it is because our soul, shut up

and enclosed in matter, thus loses part of its excessive sensitiveness.

75. Development of the soul.

Q. Is it true that at the present time in our lives we are unable to strike a balance as to our moral responsibility, and that we are ignorant of the entries on our account in God's ledger?

A. Yes, since we do not recollect our past existences.

Q. I do not understand why God could not create souls, good from the beginning.

A. It is easy to conceive of this. There escapes from the Divinity divine particles, but so infinitesimal that they cannot of themselves dominate the matter which they come to animate.

Q. Why force them to animate matter?

A. They are not forced. It is the universal law. You—incarnate beings—you are wedded to such narrow terrestrial ideas, and you will not, or you cannot, understand the point of view and the laws of the infinite.

The explanation of this law must once more be placed in the category of things which incarnate humanity cannot understand.

Q. Do you understand it?

A. Do I? Yes, certainly, and Charles as well.

It is a law analogous to that which rules the entire universe—everything is exhaled, everything takes life and dies in transformation.

Q. But God made the laws. It is therefore no answer to say: "it is a law!"

A. Dear friend, you will never understand the system as long as you will believe in a personal God, instead of believing in the life of the universe.

God, I have told you, is unexplainable, because for an explanation, it would be necessary to use words which for you have no equivalent, and which would not enlighten you.

. . . But take this comparison. You breathe, and your exhalation is a vapour which will moisten your hand if you place it before your mouth, and will deposit on your hand some little drops of moisture. These drops, if chemically analysed, will be found to contain various products of nature;—well, can you prevent this product from taking place, can you prevent this humidity, can you impede the analyst from identifying some of it as carbonic acid?

No more can you prevent the divine respiration from producing life in animate form.

And this soul, once exhaled, what does it seek out? It seeks the environment suitable for its development, and behold it is launched into the series of successive lives.

Q. And how did all this commence?

A. But it never began at all—the universe is everlasting like the creative product—God did not make Himself, since He has always existed.

This seems incomprehensible to you, because, being born on and inhabiting a planet, where everything has commencement and end, you cannot comprehend that which has none.

You will never understand with your terrestrial senses, and that is why, in Volume II, I refused to give you a definition of God . . . It is a matter which is beyond your sense of comprehension, and which you can in no wise imagine.

Q. Are you not indignant as to this necessity of undergoing suffering for those who never asked to be born?

A. Not at all—it is understood that happiness must be purchased, and that the infinitesimal particle which began its peregrinations in this atomic state, quite incapable of divinising the matter which it inhabited to begin with, would have found itself entirely out of place and unhappy with us. It

travels, it lives, dies, lives again, and in each existence, it finds satisfaction appropriate to its aptitudes; at first these are rudimentary, and later more refined.

At first it is more pleased than suffering, for matter dominating it, it enjoys life through its material senses and suffers but little.

This is what occurs in the case of animals. The fly, for instance, enjoys its meals and hardly can be said to suffer, its soul being not at all complex. The dog has much more enjoyment than suffering, for to be contented it is sufficient for him to eat and sleep, and as he eats well and sleeps a considerable part of his time, and this occupies the major part of his life, he is well pleased.

Rough and rudimentary humanity, not far removed from the animals, does not suffer as much as that which has progressed by evolution, and as, in fact, evolution carries along with it the intuition of the Beyond, and of philosophy, the being already in process of evolution is thus armed against suffering, and is aware of the objective, and this assists him to bear it.

Q. Well, after all said and done, when we reach the goal, do we find that it has all been worth while?

A. Yes.

Q. Do our smallest faults cause us unceasing regret in the Beyond?

A. No—that idea is redolent of the dogmatic religions. To be racked with remorse, torn by regrets would constitute a passive state of mind and would stand in the way of Spirit advancement.

When we arrive in the Beyond, and find the past rapidly unfolding itself before our eyes, revealing to us our errors and our liabilities, we begin, of course, to feel keen regret as we realize fully that we have not always and upon every occasion done our duty, and that we have loitered on the road of

progress, but close on its heels comes the vision of all our past existences—and then we make careful examination and comparison and we take account of the *whole* of the journey so far accomplished, and of that still more considerable portion remaining to be negotiated.

Around us we see spirits in our own class, but we also notice much higher spirits and more luminous ones, and when we see these we take fresh courage—for they make us understand the necessity of not travelling the road too fast, so as to be sure to advance with a greater degree of permanency—they indicate to us just how our life is to be envisaged in the Beyond, and they advise us how to profit by our time (of rest) in (the land of) Erraticity.

Don't believe from that that we are inactive! Oh no; for whether we may have to take up a life again on the earth, or, may be, on another planet, there is a very necessary postulate, and one which constrains us to pay very particular and unceasing attention to the matter of doing good and of continuing the preparation of our soul in view of the struggle remaining, which it will undergo in the incarnation which shall be decided upon for it.

This activity necessitates courage, and courage is the property of those who do not give way to despair—for how could the spirit, plunged in tears of useless regret, be able to accomplish this most necessary work (of preparation)?

- Q. It seems to me, nevertheless, that it must be painful to contemplate those left on earth towards whom we have been guilty of a bad action, and whose already sad lot we may have rendered sadder?
- A. I was just going to remark on this and offer the restriction that this depended upon the degree of advancement of the spirit. The Spirit, which is not sufficiently 'advanced', and who may have to re-

proach itself for base acts, must, before qualifying for elevation, endeavour to repair the harm which it has done. And that is not always easy, but the *effort* which he makes to do this and succeed in it, suffices to purify his soul.

Here again, one must guard oneself from thinking of any passive attitude—for there is action, and not only regrets or sterile remorseful feelings. This remorse causes the spirit to react, and to endeavour to repair the ill which he has done during incarnation.

76. As to materialists and sceptics in the Beyond.

Q. Are you sure that *I* will be able to communicate with those I shall have left behind at my death?

A. I hope so indeed, for you can hardly be considered to be in the class of those who are deprived of this joy;—in a general way, the lack of mediumistic faculties is somewhat of a punishment meted out to those spirits, who, in the face of everything, had remained convinced materialists, and such punishment is the direct result of their way of acting and being on earth, for they have built up, as it were, a perisprit, which has no possible repercussion or reverberation in the World which they have left; they lived, during their earthly sojourn completely attached to the planet, desiring to ignore the Beyond; they never acquired the flexibility of mind which would allow of their being good neighbours with the Beyond, and once there themselves their perisprit retains its rigidity or aloofness, and does not know *how* to enter into relations with the sphere which it no longer inhabits.

77. As to the existence of God:

Q. The Spirits keep preaching the love of God, and yet they say that they do not know Him—Can anyone love the unknown?

A. It is true that they do not *see* Him, but they *know* Him by means of His admirable works, and chiefly on account of His *Justice*, which shines forth without any occultation in the life Beyond. It is not a question of the *Unknown*, but only of the *invisible*.³

Look here, am I unknown to you? In no wise; yet I am invisible—you only know me by the thought which is manifested to you. So it is exactly with God, whose thought-power manifests itself with empire infinite. It must not be said, therefore, that we do not know God.

Q. God, then, is the known, or cognized invisible, but is not this quite incomprehensible for us, and can we love that of which our mind cannot conceive? Is not this love more imaginary than real?

A. If you only really love that which you understand, verily you love but little; for human comprehension is very limited, especially during its sojourn on the planets.

Tell me however this: Do'st love the Good? Do'st love the Truth? Do'st thou love the beauty of the Moral Law? Most certainly. Then, let me say, that that is indeed to love God Himself, who is Absolute Good, Eternal Truth, Infinite Moral Loveliness.

Poor finite creatures! How could we *expect* to penetrate the mysteries of the Infinite of which we can have no conception whatsoever.

(Compare the 1st Ep. of John iv. 12: "God no one hath ever actually beheld [τεθ'αται]," and this from the same writer who in 1st Ep. i. 1-3 said he had actually *seen* the Logos.)

Our own spirit is unfathomable for us, because in it is enclosed a tiny atom of divinity which endows it with supranormal faculties.

³ So the Bhagavad-Gita (xiii. 15): "By reason of His subtilty imperceptible."

When you have penetrated the mysteries of human being, it will be time to think you are on the threshold of the unravelment of the enigma of the Great Being.

78. As to Swedenborg:

Q. Are Swedenborg's descriptions of the Beyond true to the facts?

A. No.

Q. In what respect is he in error?

A. His error consists in materialising the spiritual world—we have no need of gilt palaces nor of golden temples nor of rubies. The real view of the Beyond is, in its simple grandeur, more magnificent than all these pictures produced by the human imagination.

Space, with its divine splendours, is our habitation—nothing can be compared to the joys which result from transit amid its vast freedom. Neither time nor distance impedes us, and for us, who can recall the chains of our terrestrial existence, this unimpeded freedom of action affords us one perpetual round of happiness.

79. As regards the Moon.

“There are no inhabitants; I see the moon from sufficiently near to be sure of this. I cannot go upon the moon, for I have nothing lunar in my make-up, and the attraction of the moon has no effect upon me, as I am of the Earth.

“In order to approach a Globe and study it, it is necessary that the perisprit should possess in its essence the fluidic principles of such a Globe, and to have once inhabited it.

“As a spirit, one can only visit the planets which one has inhabited, unless one is a very High Spirit, which is not my case. The High Spirits, however, possess great power—they are so advanced that

nothing is left to enchain them or to bar their passage.”

80. Regarding *the Turks*, in answer to a question as to whether Christianity is superior to Mahomedanism :

“All religions are reprehensible as soon as they lead up to and give way to fanaticism. With the Mahomedans, hatred of other religions is greater than with others.”

Q. “But Christians fell upon each other, as in the case of the massacre on St. Bartholomew’s day.”

A. “Pardon me, my dear friend, you are going back too far—much progress has been made since then. Today, it is inconceivable for such a scene to be re-enacted—there would be general revolt.

“Christians have made a lot of progress, and the unfortunate thing is that the Turks have not followed and progressed—yet they will have to do so.”

[See ‘The Voices’ by Admiral Moore, p. 399, for a remarkable prophecy about the Turks.]

81. As to ancient and modern science (bearing out what St. Yves said) :

Q. The science of olden days, which was synthetic, was surely of more value than that of our own day, which is so analytic?

A. Yes—it is a great mistake to be so analytic, for progress is not made, and instead of real progress, people are divided and fighting over a question of words and terms, which are of no significance.

The analytic mania of the present day is due in some measure to the materialistic idea, with which mankind has endowed everything—he wants to put his finger on the veriest details.

As regards the occult, it is necessary to view it *as a whole*, for as all the details fit into each other,

they can only be comprehended and effective if they are considered in their composite action.

82. As regards present day beliefs, after a discussion of the merits of the Theosophists:

“Theosophy is not progressing. What is evidently making progress is the general total of psychic beliefs. At the present time, nearly every person has found his personal religion tending by an evolutionary process towards an antidogmatic creed, and has evolved for himself a mixed kind of philosophy, which should, at a given moment, become spiritualism, occultism, or theosophy. But the two last-named categories do not offer a sufficient means of controlling the truth in a serious and satisfying way for them to continue in vigour, and the only real future lies in spiritualism, without which I may say, neither occultism nor theosophy would be in existence.”

83. As to the remark from a caviller that spiritualism is too simple a matter for credence, they say very simply and briefly:

“Tell such an one that his brain is too much befogged by complicated reasoning to apprehend this said simplicity. Few, struggling amid the fogs and mists of complexity, know how to understand.

“To be a disciple of the simple, is already in a measure to project one’s rays into a world where all is truth.”

84. On another occasion, with reference to the verse in St. John, where Jesus says “I have many other things to say unto you, but ye cannot bear them now,” a remark comes through as follows:

“For my part, I think that it is precisely what the Christ left unsaid which constitutes spiritualism.”

85. Going further, they say this:

“There is nothing incompatible between natural science and the spirit theory—it is only necessary to push your studies a little further in order to be convinced of the existence of the soul in everything living.

“Our fundamental conceptions concerning the physical universe and spiritualism do not invalidate each other;—the day upon which you will have discovered the chemistry of the spiritual or astral plane, and compare it with the chemical composition of the perispit, you will prove the double existence of beings and the continuity of life, thanks to a different form of matter, moving in an appropriate environment.

“Spiritualism is not a religion, but it is in it that proof is found of a future life, which is at the base of all religions.

“Spiritualism is the natural law.

“Humanity claims its right to the Light.

“All that the various religions and sciences and philosophies have given it, has not been successful in giving it substantial nourishment enough.

“Today it is positively hungry for the truth, and it requires proofs of what it has heard to be the truth. You must not say that spiritualism—which alone can furnish such proofs—is not making progress. It is attacked on all sides, and it must surely be very strongly entrenched for it successfully to resist the severe warfare waged against it.

“Consider the number of its adversaries. On the one hand the catholics, and the protestants, and all kinds of religious bodies; and then the scientists and the materialists, who, one and all, are trying to

sap its foundations with that most formidable of all weapons—Ridicule!

“You must think, on the contrary, that such a philosophy must be powerful indeed and esteem itself truthful to remain standing, in the face of these repeated attacks, and to dare to hold up its head and assert itself and the truth of its doctrine towards all and against all.

“No; do not say that the cause is not advancing; for it is rising and spreading, and gradually demolishing the barriers placed in its path, and its triumph is assured, for it has in its favor the undeniable proofs which nearly everyone can obtain for his own satisfaction,—in a word, it is truth, and by virtue of this quality, it must see the light.”

86. As to progress once more:

“The education of the nations in everything becomes more rapid as the centuries succeed each other.

“Every form of learning, instead of resting on nothing, grows up on an ever increasing base of solid character.

“Science has progressed in a geometric ratio, and it cannot be otherwise with philosophy.”

87. And further, in answer to this question:

Q. “Can we also consider our epoch as an ‘epoch of transition,’ and all the misdeeds of the present highway robbers, are they really to be considered as symptomatic of future progress?”

A. To speak quite correctly, it is not exactly a *symptom* but what leads up to these infamies is *nothing but progress itself*.

“If the said bandits escape so easily, it is thanks to automobiles; if they put up such a stout resistance, it is due to the perfected firearms which they now carry, etc., etc. In a word, it is due to the considerable progress which has been made both in the

industrial and scientific world, a progress which is becoming more and more rapid, to such an extent that a single century sees the birth of things which it took the twenty preceding centuries united to accomplish. It is nothing more than an access of folly which keeps company or keeps pace with all the new discoveries.”

87A. As regards *mummification* (with reference to recent experiments in the South of France, where a certain magnetiser has succeeded in arresting decomposition by magnetic passes) :

They consider it as an added illumination for our benefit, as it affords proof of the presence of a powerful fluid which acts outside of the physical body and destroys the microbes in the dead body operated upon. They add that it must be a special kind of igneous fluid, not inherent in all magnetisers, but probably known to the Egyptian priesthood, and a contributing cause to the preservation of ancient mummies, besides the spices, bitumen and bandages, this outside magnetic influence acting as a kind of insufflation to the molecules of the body, and replacing the vital fluid, which had during life held in check microbial growths.

88. As to the “body, soul and spirit” and their relations to each other, this is given, in the midst of a longer communication :

“We do not classify things at all like the Theosophists.

“We say, then, that in an incarnate being, there is a physical body, matter, and a perisprit which is the psychic part of our being.

“The perisprit is composed, in part, of a quasi-material substance or matter from the Other Side,

whose duty it is to preserve life in the physical body, and of a psychic part, which is, to this material part, that which the perispirit is to the physical body; and this part is the soul.

“It is by the magnetic currents that the perispirit communicates with the soul, and by the vital force that it is bound to the body.

“It is wrong to say that the soul is a Spirit. That was permissible at a time when spiritualism had just been re-discovered—for, up till then, people had never heard of the immortal part of us except under the designation of ‘soul’, and the two things were confounded.

“Since then, the doctrine has been more thoroughly studied, and it has been realised that the Spirit is a composite of the perispiritual body or ‘astral body’, and of a soul, and that this composite becomes incarnate in matter during life, and returns to the Other Side after death.”

89. As to gravity, and the ‘fourth dimension’, and vision:

“Up above” is a misnomer, there is neither height nor depth in the infinite, and if we have used this expression it was for the sake of simplicity.

“Let us say, if you please, that the expressions ‘Above’, or ‘Yonder’ (literally in French ‘There below’: ‘Là-bas’) are fictitious expressions, used in order to make you understand distances which are only traversed by means of our electricity joined to that of the worlds, — gravitation being a question of electricity.

“I will try and give you an idea of what is *called* the fourth dimension, though why seek to light up a fog with a hand-lantern! An Incarnate being has height, breadth, thickness . . . well, sup-

pose all that to have disappeared . . . there remains the perisprital body, which, having neither thickness, nor width, nor height, has nevertheless a perfectly well established subsistence. It is fluid, it is vapour, and penetrates the open box of the fourth dimension (of which Mr. de F. speaks) . . . just as a very dense smoke could pass through a piece of cloth. There!"

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 "Matter has weight, and the proof is that a corpse weighs nearly as much as a living being, but what *does* become exteriorised is a force, a fluid, whose weight can only be verified in our atmosphere, and as this atmosphere is very different from yours, it is this weight which causes the body to fall into our plane and separates it from yours. It signifies a different density which harmonises with our atmosphere to the prejudice of yours.

"It is thus that the psychic being reorganises itself, (and is) such as we see it in our spheres.

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 "Our new power of vision is a kind of super-vision added to that which we had on earth. Thus, at a distance, we *can* see all sides of a cube simultaneously, but if we approach close to you we see things just as you see them."

"Our vision in the Beyond, penetrates the special matter of which our atmosphere is composed. You ask if it be a question of 'dimension'? Rather, I should say, it is a special manner of sight peculiar to the perisprit, since it is in a manner almost identical that visions are had by somnambulists and clairvoyants (literally 'visionaries'), and, in fact, by all those who pick up again, by mediumship or through hypnotic effects, their astral faculties, usually reduced during incarnation."

90. With reference to communications they continually lay emphasis upon the necessity of action *from both sides*, without which the power to bridge the gulf is dissipated. They say:

“If we desire to benefit you, we launch our ‘power’ in your direction; but if you do not extend your hands to receive, where will this power go to? It will be dissipated and will not reach you.

“It is invariably the same question of the principle of the *union* between the terrestrial sphere and the astral sphere—the work must be done *simultaneously* on both sides in order to yield appreciable results. We find very considerable difficulty in exercising our spiritual powers and making them effective on the material plane;—do you come half-way to meet us and success will follow . . .

“Those on earth who never evoke us and never give us a thought, create around themselves an atmosphere in which we cannot breathe, and as they advance upon their earthly pilgrimage, we cannot penetrate that which becomes complete darkness surrounding them.”

91. Regarding the oft repeated statement that they have not “permission” to reveal certain things, or to discuss future events, the question was asked as to what would happen to them or what punishment would be meted out in case of disobedience. The answer is as follows:

“If we did it, we would experience, in the first place, remorse for having done wrong, and then repeated deviation from our manifest duty would cause us automatically to descend to the level of less elevated spirits. Remember that the ‘law of similars’ rules everything—we cannot maintain ourselves upon a happy plane unless we share in the perfection of this plane;—if we should degenerate,

we descend and mix with the spirits of those with whom we thus have affinity or similarity.

“Therefore, if we foresee something in your life which is definitely predestined, we will never tell you of it; but, if something can be avoided, it will be our duty to warn you.”

92. As regards mutual sympathy or antipathy, it is said that neither has really a physical origin, that they have a fluidic origin, and two fluids out of sympathy with each other can have nothing in common.

Q. But such fluidic feeling is surely physical?

A. Fluids are of two natures; there are vital fluids and astral fluids. I believe that it is especially the astral fluid which is the real cause of feelings of sympathy or antipathy (between human beings).

93. As regards psychometry and the reading by mediums of letters, doubly or trebly enclosed in thick envelopes, they admit that this is of course merely ‘vision’ or clairvoyance, and does not prove another life beyond the grave if the cavillers wish to emphasise the point. But they quickly add that what it means, however, is that this ‘vision’ is possible *only* by an extra sense, and is a manifestation of matters not visible by the ordinary human eye, and therefore it is a proof of this special vision, which belongs solely to the perisprital faculty or astral body.

94. As to free will once more, in discussing fore-sight of mediums:

“... As to visions of the future, the general lines, the things fated are very clearly marked, because they have their basis in the general equipoise, but from these immutable lines issue in all directions a quantity of *probabilities*, of greater or less

importance. This is much less definitely marked, because it is a matter of things *in germ*, as I have often told you before. You know also that as regards these different '*germs*,' the one runs contrary to the other, for all do not develop equally — two neighboring '*germs*' are called upon to decide upon a *selective* path, and the result will depend upon which of them is the stronger, and which will succeed in appropriating all the '*sap*' involved for its growth (while the other disappears).

"That is exactly what I would call *the way of man's free-will*, of will-power or constraint, and is what operates to change a foolish fatality into a future in which incarnate beings are able to make use of their opportunities in accordance with their capacity, intelligence or their will."

94A. A very curious and instructive thing is to be found in one place as regards one's involuntary but most definite *antipathy* to some people.

Q. Are we to think that it is owing to struggles between us during some past existence or other that we seem sometimes to have obstinate enemies in this life always dogging us?

A. "There are hatreds which seem to continue throughout our existence; — this does not mean that because some one seems to be full of hatred for you that *you* have done him a bad turn in a previous existence, but that your pursuer is an enemy who has disliked or hated you for ever so long, and who, upon suddenly coming upon you again, feels a monition from his antipathetic fluids that he *has* hated you previously.

"Now note this. Very frequently such a being represents a bad spirit, who, in becoming re-incarnate, had taken the proper resolution to repair or undo the evil of which he had previously been guilty towards you, but, upon meeting you, the resolution is

momentarily forgotten, and the full force of his previous hatred envelops his being anew."

95. Returning to the question of interference from various causes with communications, they insist that many unexpected things interfere, *e. g.* wind or noise or storm perturb the atmosphere and scatter the fluids, the result being that in a group, when these fluids come together again they are in a "mixed" state, and the personal control is gone, and mistakes ensue.

At other times, fluids resulting from the presence of previous dwellers in the room are in evidence and are noxious to their personal and authoritative conduct of the proceedings; and they say that we have absolutely no idea of how important these things are. They cite there-against the case of the two ladies who act almost exclusively for Mrs. de Watteville in her house, and therefore do not bring a mixture of outside fluidic influences to bear on their quiet personal séances.

The truth is, (what none of us have so far properly realised) that such fluidic power left by all of us in the ambiance of our temporary or permanent surroundings, remains for a long time operative, or, at any rate, in actual existence sufficient to mix with and deteriorate or influence other fluids. Thus it is that repeated séances, with intermixture of spirit and material fluids, result in a certain balance or "leave-over" of the power, which is useful as a starting point for the future. Similarly, the absence of this credit-balance makes it infinitely more difficult to obtain good results in a new or strange 'milieu.'

[This is what is called “Hysteresis” or residual power in magnetism or magnetic experiments with metals (Ewing).]

96. In answer to the question as to whether so-called spirit-phenomena can ever take place without a medium of some sort, they say :

“No, never, except in one case, where raps can be given by a discarnate being who has but just left the body. In his case, he is still so strongly impregnated with matter, not completely thrown off, that you may say that he could dispense with a medium, although you never know what mediumistic person might not be present or in the neighborhood.”

97. And in answer to the question as to whether any persons really exist who might be called *anti*-mediums, the answer is :

“Yes—there are people who need but to place their hands upon a table in movement for all motion to cease, even if ten other persons are around it. They have what might be called an astrictive or restrictive fluid, whereas others are so mediumistic in the positive sense, that of ten persons around a table, if nine of them were to rise and leave, their absence would not be noticeable, and the table phenomena would continue, thanks to the fluids of the one very strong medium.”

98. As regards the current of cold air, so often observed and reported by people who are present at certain manifestations, they explain it thus (for the first time) :

“This air is produced at the moment when the fluid *begins* to emanate from the body of the medium. It is a *negative* current which seeks out a positive current in order to form a useful whole,

which we call the 'fluid', and which is used for raps. The one without the other would produce nothing.' [See pp. 17-18.]

99. As to "instinct" and the intelligence of the elephant :

"Instinct, extended to its maximum point, is absorbed by, or to be confounded with rudimentary intelligence — It is impossible definitely to fix the line of demarcation or cleavage between the two faculties."

100. Elaborating somewhat more the question of the exteriorisation of mediumistic "fluids," and with reference to paragraph one, we can add this from a later description :

"Some people can emit the fluid and find it more difficult to inhale it. Mediums proper are of the nature of a sponge. They lose their fluids, but find them easily restored; it would seem almost as if their pores were capable of respiration, so that exhalation and inspiration take place alternately.

"Phenomena are obtained by exhalation or exteriorisation of fluid whenever such phenomena partake of a physical character, whether raps, writing, the movement of objects, *etc.*; whereas the inspiration or absorption of fluid is responsible for visions, *etc.*, clairvoyance, clairaudience, when the medium (whether known to be mediumistic or not) imbibes spirit influences directly and which enables him or her to come into contact with the things of the Other Side."

CHAPTER XIX

Proofs

101. I can only close this all too brief résumé of the most interesting and conclusive series of communications that has ever been vouchsafed to one of the human race in the words of the communicators themselves (vol. iv. pp. 389-391) :

“Very, very few others have had such a privilege as we have had of these consequent communications over an uninterrupted series of twenty-seven years. You imagine, perhaps, that others are similarly privileged. Undeceive yourself. Remember, too, how many of us have tried to be of use to humanity only to meet with rebuffs and have to complain of human injustice. Do not think our joint labours have been wasted, and do not despair of your self-appointed mission of being of use to others in order to convince them of the truth of possible inter-communication between the two worlds. The good results obtained are due solely to the patience and methodic manner accompanying our relations over this long period, so pleasant and profitable to both sides. If others were patient enough to act in the same way, happy and conclusive results would be more frequent. But where will you find elsewhere associations resembling ours? Cite to me one other similar case and I will withdraw the remark. But such fidelity as here exhibited between the members of our little group does not come within the compass of many incarnate or discarnate beings.

“You might add that anyone who will take the trouble to read through the series of your communications will be able to gather therefrom the definite character of our personalities.

“And you can say, as regards the experiment in cross-correspondence, that the successful issue of it would have been quite impossible without the long years of preparation in connection with yourself and the faithful mediums engaged with you, for it is indeed most exceptional for us to be able to manifest ourselves to the same small circle at the same hours on certain definitely fixed days all the year round for so many long years.”

The above is merely a shortened form of what might be called their “farewell address” in the last volume printed.

Before proceeding to a very important piece of evidence, I will inlay here a proof, of undesigned occurrence.

SECTION 54.

One of the prettiest proofs—apart from the general character of the messages *as a whole*—which any reasonable person could ask for, occurred quite spontaneously, many years since, when a word came through which was not familiar to either of the ladies who were writing; in fact they had never heard of it. It was perfectly good French, but they had to look it up in the dictionary. I ask any of the readers of this essay if they have ever heard it used in speech, or seen it written in a letter, or printed in a book? The word was ‘*anas*.’ It occurred in the following reply from Charles R:

“Chère amie, soyez gaie, puisque vous avez ce que tant d’autres n’ont pas. C’est tellement concluant

que des amis à vous ont adhéré au spiritisme rien qu'à lire vos *anas*,"

meaning:

"Dear friend, do cheer up, seeing that you have what so many other people are without. For it is quite indubitable that friends of yours have become adherents of spiritualism solely from the reading of your *collection of extracts*."

The usual French word is "*Recueils*."

Now the unfamiliar word "*Anas*" could certainly not lurk in either of the ladies' ordinary subconsciousness. As a confirmed and obstinate doubter, one would be reduced to accept one of the beliefs of the disputed creed, and first of all have to acknowledge reincarnation here, in order to attribute a knowledge of the word to a previous incarnation, suddenly rendered available! But, unfortunately for this far-fetched hypothesis, the word is most unlikely to have formed part of the vocabulary of the ladies in question, even in a previous (and presumably, in the very nature of things, a less complete and less advanced) incarnation.

No. The fact remains that this is an excellent example of an *undesigned* proof of the complete separate identity of the spirit-communicator, who was a professional literary man in his earth-life, and more highly educated and possessed a larger French vocabulary than his interlocutors.

Further proof could be collected in the volumes of quite a number of similar unusual words — (such as '*noise*' for a quarrel or unimportant dispute), but as the compiler has not stressed this matter further, I leave it where it is.

As regards *proofs*, the following, written by Roudolphe (not very long ago and published at the end of the fourth volume) seems to me for the first time to explain matters satisfactorily:

“If you obtain one proof, you require two; if you obtain two, you exact a third, and so on ad infinitum, so that when a failure is finally recorded, people exclaim in triumph: ‘See, the Spirit has made a mistake!’

“Now please to observe this: In the matter of proofs, what often happens is: that as we require at first much power, and thereafter absolute inertia of all the conscious or semi-conscious faculties of the medium or mediums, we succeed sometimes, with this concentration, in giving one, or may be two proofs, but if we want to continue, and our work on the mental inertia of the medium is nullified at the same time as our power is exhausted temporarily, we may try to continue, but what we want to say does not come through true, and things become blurred, with unconscious visions on the part of the mediums, and a host of things coming from one does not know where. In short, we need a pause in the proceedings for a reconstitution of the fluids, in order to produce anew something interesting, and often this does not take place at that séance.

“This happens with all mediums, even with the most powerful ones and that is what has given rise to so much mischief in experiment work, for it is very rare that people are content with one good proof.”

After all “they” must be the best judges as to how and when “they” — knowing the circumstances — can most satisfactorily give proofs. Here is a case in point:

One evening Mrs. de Watteville received, with her usual medium M, a communication rather strangely worded, containing the word *serin*, French for *canary*. The following day, with another mediumistic lady Z, "they" were asked to repeat this word, but refused, while promising to do so on another occasion.

Some days after, with the same medium Z, who knew nothing of the word, there came spontaneously (*by raps*):

"Seek in *neris*, placing the letter *s* first, the letter *n* last, and you will find the word which you asked for as a proof."

This long communication by raps caused some impatience, as neither lady understood in the least what was coming through, or what it was all about. When they realized that the word *serin* had thus come through as a proof, they were given this, by automatic writing:

"You did well not to interrupt. Three quarters of the time you get angry at the beginning of some ordinary phrase, at the close of which a proof would have been given you; — you have often enough estopped me thus."

On another occasion this rather satisfactory proof was vouchsafed, quite spontaneously: Sitting with Miss Z, instructions came, by raps, not to reread aloud (as Mrs. de W. was suffering from a cold and hoarseness) and then continued, by raps:

"There is an error in the name of the medium who was with you at our last meeting. It should be Z not M. Please rectify."

Mrs. de W. says that this sitting took place a week earlier, as both mediums had been ill since then and nothing further done, and she reached for the papers which had not been touched since they were put aside, and she saw under date of the 15 February the name of M instead of Z, so that the communicators were abundantly right.

But of course all this to an outsider means but little. It is the *whole* which counts, and this has been going on long enough to establish the fact that there are difficulties,—great difficulties—in these matters of communication, where the forces required are partly human and partly spiritual, but that with patience they can be overcome, and proof *can* be given.

PSYCHOMETRY

In the course of a long conversation with all three principal correspondents, C. R., R. L., and E., on the subject of *Psychometry*, which is discussed in a most interesting manner from every possible angle, a very curious and important thing occurs.

An intricate question being put by Mrs. de W. on the subject of a photograph in these terms:

Q. How is it that a photograph can be of use in psychometry, when the photograph itself has never been in contact with the person photographed?

and the answer comes from R. L. thus:

“That is no longer a matter of psychometry—that is double-sight,” whereupon C. R. instantly intervenes thus:

“Yes it is, my dear Roudolphe, for it is a *mixture* of psychometry and double-sight; for, when a person

has sat for a photograph, their image has impressed itself upon the photographic plate, and the said plate has received a large dose of that person's fluid, especially if the sitter was sufficiently "exteriorised" to project a large amount.

"Thenceforward, the paper (on which the photograph is printed) will *in turn* take up these fluidic emanations, and the photograph will serve as the live conducting wire for the psychometer, who, by his double-sight, will be able to *complete* the information desired."

Although Mrs. de W. passes over this magnificent proof in silence, it seems to me conclusive. The whole matter occurs in the most natural way in the world (vol. iv. p. 182), and it is inconceivable that the medium could have intervened here. On the other hand, we see two discarnate beings not in absolute agreement as to the best or fullest answer, and in a most friendly manner, talking with each other as it were, in our presence, in order to be sure to convey the correct impression.

Another somewhat similar little proof occurs soon after this, with reference to a definition of clairvoyance, or as it was proposed by Mr. Boirac to call it: *Metagnomy*. In answer to the question:

Q. "Are we right to say: 'that in lucidity or double-sight, the see-er goes towards the object, whereas in telepathy, the object goes towards the see-er, so to speak?'"

A. Yes.

Q. Why do you hesitate to say 'Yes'?

A. I was reflecting.

Don't you understand that for me, who am in the world of spirits, the question of recognising which is the *one* who goes towards the other is not primordial or essential — *we* see the images blend and

join, but we have small concern as to who trod the longer road.

Road! What a vague word! What is a road?

On earth you see things take place in a very material sense, but a 'road' for us is rather more imaginary.

But after thinking it over, I am of opinion that it is reasonable and proper for an incarnate being so to describe the manifestations of vision."

This little by-play, in my humble judgement, is another 'undesigned coincidence' of the truth of these records. If we were to suppose the medium or sub-conscious making these answers, there is no more reason to anticipate hesitation here than in any other parts of the dialogue. And then, the explanation of the hesitation is so clear from the point of view of the other side, that we cannot imagine this reply to be a mundane invention!

The whole thing is redolent of Truth and simplicity.

SECTION 55.

Before leaving one evening, at the close of a session, Roudolphe delivers himself spontaneously of this:

"And now we are going to retire to our respective spheres; I to the blue of the spirits, you to the sad terrestrial sphere, and Marie [the medium] to her normal terrestrial condition;—for she is at the moment in the condition of soul half with us and half with you, although she is awake.

"We are all three just as normal as any people can be; nevertheless we are in the special condition which is necessary for the production of the spirit phenomenon,—thus we succeed in meeting together, dear ones, notwithstanding politics, ministerial decrees, and the verdicts of the scientists, who affirm

that we are nothing but smoke, and that all our talk emanates from you yourselves!

“Let them have their say, for we cannot intervene, not even to punish them by their not being received here by those whose existence they deny, for they will surely cross the border-line in their turn, and will be very thankful to discover our ‘Beyond,’ so luminous, radiant, and ideal, peopled with amiable spirits, instead of their sterile and final annihilation.”

I would only add that the patience exhibited by Mrs. de Watteville’s communicators is perfectly marvellous.

CHAPTER XX

Cross-Correspondence

The record would not be complete without an account of a very remarkable case of "cross-correspondence" which occurred, under Roudolphe's direction in 1913. It has not so far been repeated, "because such favorable conditions"—what these were we do not know—"have not since presented themselves."

The matter was of sufficient importance to form the subject of a special conference held on 20 Dec. 1913 presided over by Dr. Geley, with Mr. Camille Flammarion in the chair (reported in vol. 8 for 1914 of the *Journal of the American Society for Psychical Research*) and I will rehearse it here in full, as it was an experience complete in itself and successful beyond anticipations.

EXPERIMENTS OF WIMEREUX

56. "On the 7th August 1923, my dear medium, Miss R., informs me, before taking up her pencil" [for automatic writing], "that she is about to leave for a vacation of three weeks at the seaside at Wimereux. I do not conceal from her my disappointment. We begin to write, and our habitual friend Roudolphe comes to console us, saying: 'During these weeks of solitude, Mrs. T. must be developed as regards second-sight. Try and get her to describe the country-side and the house where Miss R., will stay . . . The latter will take

up her pencil at the same hour as that during which you will hold your dark séances, and I will go from one to the other!"⁴

"Not one syllable of this message do I communicate to Mrs. T. who does not meet Miss R. again, and the latter leaves me on the following morning.

"That same day, 8th August, at 10 p. m., I begin my dark séance, in a rather unhappy frame of mind, and hardly believing in any chance of a successful issue. I am therefore much astonished when Mrs. T.—(who, for the whole of two years since we have thus sat regularly together, had so far never seen anything beyond sometimes having a vision of the trees in the Avenue behind the drawn blinds and curtains)—exclaims: 'Oh, I see a house and water in front of it.' I answer: 'There are, however, neither water nor house behind the window.' But she begins afresh: 'The water is not a canal . . . it is broader than the Seine . . . Why it's the sea!'

"I get her to describe the house more particularly—her description being later verified to be exact down to the smallest details—and suddenly she adds: 'I see a lady writing on the third floor. Oh, and there is one of the spirit-lights going towards the house . . . ' A moment later she sees no more."

"At our dark meeting on the ensuing 12th August, Mrs. T., who still knows nothing of the communication coming from Miss R., says at once at the beginning of our séance: 'There is only one light!' (Hitherto, and for two years, the two spirit-lights of my two friends

⁴ These meetings in obscurity are the séances during which I endeavor to succeed in seeing the spirit-lights of my two friends, which Mrs. T. can see perfectly. These séances took place on Tuesdays and Fridays at 10:30 p.m.

had always appeared together.) Subsequently, she repeats the same description as that made at our last meeting, and she again sees Miss R. writing, and this time she recognizes her. But, suddenly, she is taken with a fit of coughing, which annoys me considerably, as it causes the sofa upon which we are sitting to shake, and I say to myself that all may be disturbed by this happening. As a matter of fact, the meeting ends by the evanescence of the spirit-light which was present. It was then, as a matter of fact, nearly midnight.

“During the course of the next day, Wednesday, I received from Wimereux a letter from Miss R., dated the morning of the same day, and enclosing the following communication, written by her during the course of our dark séance of the preceding evening:

‘Here I am, dear friend (he addresses himself to *me* in the same way as during our usual conversations), it is I, Roudolphe.

‘You can have no idea of the work I have had to put in, in order to organize our séances. Just imagine your Newfoundland⁵ turned into a spider, and see him throwing fluidic wires between Paris and Wimereux, these taken partly from Mrs. T., partly from Miss R., and partly from Roudolphe himself. It has been necessary to spin a kind of web-line track, which will allow the person with double-sight to travel without compass and not to wander off the track in following other trails, which often occurs in matters of second-sight when one does not have a good friend on the other side who has prepared the way . . . (pause) . . . I do not affirm, that, thanks to these preparations, all of our

⁵ Note by the Translator. This is a pet-name which Roudolphe has adjudged to himself for various reasons, which appear more clearly in Mrs. de W.’s book of records.

experiments will be completely successful, but we will have better and more numerous chances of succeeding . . . I am travelling to and fro between you and forming a simultaneous liaison . . . (Somewhat long pause) . . . Mrs. T., for goodness sake, don't cough like that, you disturb the current! . . . (Pause) . . . Don't be worried, my dear friend, she has not got a cold. It is the pepper in her drawer. No infection is therefore to be feared.

Aurevoir from friend
Roudolphe.'

"Upon receipt of this letter, I say to Mrs. T. (who knows nothing of this communication): 'Have you caught a cold that you coughed so much last evening?' She answers me: 'No, but I had a similar fit of coughing once before in the afternoon, at my own place, after I had taken out of a drawer a piece of winter clothing, of which I have need in this cold weather, and which was reposing for protection among bags of pepper.'

"On Friday, the 15th August, at the beginning of our dark séance, Mrs. T.,—now informed as to the arrangements made for the experiments—exclaims: 'Ah, tonight it won't work.' Miss R.'s room is quite dark. She is not writing!' This provokes me, but Mrs. T. adds: 'The large room on the floor below Miss R.'s room is, on the other hand, brilliantly illuminated, and there is much movement there. Miss R. is seated at the piano and several people are dancing.'

"This was very unexpected, as Miss R. had not notified me that she could not be of our circle, and I am full of anxiety . . .

"Sunday morning a letter arrives from Miss R., dated the previous evening, and saying:

‘I could not join your circle yesterday. Upon the occasion of the 15th August, four people had been invited to dinner. I could not notify you beforehand, because the invitations had only been given in the morning for the same evening, as is the local custom in this very simple country-life. I thought I should be free at 10.30 p. m., but, after dinner, several young people of both sexes, who had been promenading together on the board-walk, came over to bid us good evening, and, before you could say Jack Robinson, a hop had been organised. I had to forego the pleasure of being with you, and I sat down to the piano to let these young people dance. What a triumph it will be if Mrs. T. saw something approximating what I have described to you . . . Let us hope so!’

First Cross-Communication

“At the outset of the dark séance held on 22d August—meeting during which I try to compel myself to visualise the spirit-lights of my friends whom I know to be present—Mrs. T. takes a pad and a pencil, as we had been instructed to do, but, shortly after, she remarks to me: ‘It feels as if the pencil is being taken in tow, but my hand feels perfectly dead!’ I answer her: ‘So much the better,’ and I only light up half an hour later.’

“We see then a few lines of writing, but the two sentences which they represent are so incoherent, that I would have torn it all up and not have given it another thought, if I had not read at the bottom of the page:

'Keep most carefully these lines of writing.'

"On the next day, the following letter leaves Wimmeroux, dated Saturday morning:

'Two words only to send you the communication of last night. I am horribly tired, as I did not close my eyes all night. It is the first time since I have been here that such a thing has happened to me, and I keep asking myself if it is due to Roudolphe's experiments.

'However, I had a very bad headache at the beginning of the séance, and it seemed to me that I was freer from it at the end. But this morning I feel positively "emptied" . . . Here is Roudolphe's message:

'Here I am, dear friend' (He is still addressing Mrs. de W.)

'I am going to try to go to and fro on my fluidic web-track and to write first with Miss R., and then with Mrs. T., withdrawing the fluid from Miss R., as long as it lasts, and attaching it to that of Mrs. T., in order to write with her.

'I am very well satisfied with our success, and I want to tell you that we find ourselves, at present, in conditions very favorable for our experiments. Miss R. is in a centre completely . . . (here my hand stops, and I wait quite a while, then Roudolphe returns) . . . daily obligations and difficulties to be overcome. If it had not been thus, I would not have undertaken this work.

'Charles is helping us also. His fluid, so gentle and so calm . . . (Fresh pause, lasting some time. Roudolphe takes up again) . . . which might otherwise cause us to leave the track.

'Enough for tonight, Miss R., I am going to re-establish the current.

'Goodnight to my friends in triangle.

Roudolphe.'

Now, the two phrases of Mrs. T., were :

‘different from her own. Cares are left aside, and she does not have daily a recollection so painful of . . . ,’
and ‘insulates our combination from the objectionable currents.’

Now, by intercalating these two phrases in the lacunae of Miss R.’s message, we obtain the following :

‘Miss R. is in a centre completely *different from her own. Cares are left aside and she does not have daily a recollection so painful of* daily obligations and difficulties to be overcome. If it had not been thus, I would not have undertaken this work.

‘Charles is helping us also. His fluid so gentle and so calm *insulates our combination from the objectionable currents* which might otherwise cause us to leave the track.’

“I would only add that at the commencement of this meeting, on the 22d August, Mrs. T. had said to me: ‘Miss R. is writing, but she must have a really bad headache for she is passing her left hand across her brow, and she has let down her hair.’

“It is to be noted, from the letter of the following day, that the headache was a very sincere one, and that the incident of the flowing hair was later fully confirmed.”

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“On the 26th August, Mrs. T. announces that Miss R. has changed her room at Wimereux, and that she is prepared to write, but upon the next floor above her former apartment. I at once exclaim: ‘Oh, in that case we shall get nothing.’

“As a matter of fact we got nothing, and Roudolphe did not even come into our neighborhood.

“Upon the following day, the communication which Miss R. sends on says that the whole of the ‘fluidic powers’ have been directed towards the reestablishment of the spider web, disturbed by the unfortunate change of room, to which Miss R. had consented without realising that any particular importance was attached to it, and that none” [that is, no power] “was left over efficacious enough to correspond with us.”

“On the 2d of September, as soon as we commenced to ‘sit’ in our dark séance, Mrs. T. said to me: ‘My writing-control is not here, but I see letters passing before me as in a cinématograph. I will copy them.’

“In reading them over, as soon as the lights were relit, we find a sentence dealing with the benefits due to one’s native air, a subject far-removed from our pre-occupations, and in double-spaced letters, thus:

**‘THE AIR OF ONES NATIVE HEATH
STRENGTHENS ALL THE FACULTIES,
AS MUCH THOSE OF THE PHYSICAL
BODY AS THOSE OF THE ASTRAL
BODY.’**

“This subject had been chosen by Roudolphe because he had asked himself why Miss R. found her mediumistic powers strengthened, and that he found out that she had been born in the neighborhood of Wimereux.

“The next day’s letter from Wimereux contained the sheets upon which, at the same moment, Miss R. had traced *the same letters, all similarly double-spaced*, and which, together, formed the *same* sentence about the

air of one's native heath, without the difference of a word.

"Miss R., in the few lines which she wrote accompanying these sheets, wrote: 'The separate letters were written in a curious manner; I could almost affirm that between the formation of each and every letter *the fluid was cut off*.'

"Before commencing these separated letters, Roudolphe had caused to be written, addressing himself as usual to us, 'Come now, Mrs. T., try and read what I write. I will go very slowly.'

.....
 "On the 5th September, before turning out the lights, we take the pencil together, that is, Mrs. T., and myself, as we had been instructed to do (that is to say our hands superimposed, Mrs. T.'s left hand resting upon my right hand, while I was doing the writing), and we are caused to set down: 'Indicate upon a blank sheet, by means of a single word, the subject which you wish that I should go, this very instant, and discourse upon with Miss R., at Wimereux.'

"I accordingly tear out of the pad upon which we are writing a large sheet; I reflect a moment, and then I, myself, write (quite alone this time) the one word: 'Dreams.'¹

¹ "I declare in the most positive fashion that Mrs. T. had withdrawn to another room, not adjacent to the room in which we were having our meeting, during the whole of the time when I was reflecting upon the subject to be chosen and while I afterwards wrote the word 'Dreams,' and that by the time she had returned to my side, the sheet upon which was traced this word 'Dreams' was locked up in my desk, where no one could have seen it before the arrival of the letter from Wimereux containing the communication on that subject. It is hardly necessary to add that I gave no living soul an inkling of this experiment before its realisation." Note by Mrs. de W.

"From what Mrs. T. tells me, one of the spirit-lights thereupon disappears, and I continue, without any success as usual, to make the endeavour to see the one remaining, who answers my questions by approving or negative signs, transmitted to me by Mrs. T.

"Sunday morning a fat letter arrives from Wimeux, containing the sheets, upon which I read the following communication :

"You are getting impatient, Miss R.; but it was only natural that I should go beforehand to prepare for my experiment. Wait a bit.

"Now, I am very busy; don't ask me any questions. When I am ready, I will go."²

(A few curves and then this) :

"Dear friend, I will not tell you of what young girls dream . . . it would not interest you at all, and, besides, Musset has written on this subject before me, in a literary style perhaps somewhat affected,³ but in accordance with the manners of his time. However I could teach you this much: and that is, that when you close your eyes, about midnight or later, you take the train for a country which is an enchanted land, more or less, according to circumstances.

"One of us reaches out to you a hand to help you surmount the fluidic stepping-stone, the said "traverse" causing you to pass from the conscious to the dream-state, and we do our best so that you can pass rapidly through the clouds which might not please you.

² "Je partirai." It may mean "I will go" or "I will go on (with the writing)."

³ "Mièvre" is the French word. Perhaps "quaint" or "roguish" is intended.

‘Thus we bring you towards our estate, into regions of which the recollection for you, alas, is promptly effaced.

“But do not repine too much as to this lacuna. Those of our dreams which we recollect are only fit for natures less impressionable than yours, for to you the remembrance of the beauties of which you caught a glimpse during your visit to us would only render your earthly life more despicable, and if you now arise daily so often sad and discouraged, it is due to the fact that in the depths of your subliminal self there *does* subsist a kind of unconscious recollection of an enchanted land, which fled away with the dissipation of the shadows of the night.

‘My dear friend, on my word, I believe that your Roudolphe is developing a literary manner on earthly lines, but on an astral method.

‘Yes’ [believe it or not] it is I, myself, alone, who turned out this harangue, as Charles is with you.

‘This much in reply to your thoughts when you read my calligraphy, sprawling and enlarged, the writing of a Spirit who has no more need of being economical, not even of Miss R.’s paper, which she is rather disposed to grudge me!

Aurevoir,
Roudolphe.’

.

“On the 9th September, Mrs. T. tells me, at the opening of our dark séance: ‘Both spirit-lights are there, but one is going to and fro as rapidly as lightning, and a third light is at Wimereux with Miss R., who is writing.’

“Mrs. T. then sees letters defiling before her vision and she copies them. We receive: ‘SUFFRAGETTES

EMILIE,' then she writes: 'Put a question on this subject,—I will go and transmit it.'

"I write with my own hand on a blank sheet of paper: 'Do you, Emily, approve of the way in which those people are acting now in England, whose names are linked with yours?'

"The goings to an fro of the second spirit-light continue, Mrs. T. tells me, but there are no further phenomena.

"On the morrow, a long and admirable communication is received from Wimereux from my friend Emily, who tells me (and the writing is absolutely recognisable and comparable to that which she used during her lifetime) how much she deplores the fact that the London suffragettes are again engaged on the wrong track."

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"On the 12th September, the second spirit-light departs as usual; but Mrs. T. informs me very promptly that: 'The whole villa at Wimereux is in darkness. Miss R. isn't there!' Then, a moment after: 'Miss R. is leaving by railroad, with three ladies, from a little village quite some distance from Wimereux, in order to return home' [that is to Wimereux]. 'She will not write tonight.'

"The following day, Miss R. affords the explanation that she was constrained to go some distance away to assist at a baptism, but that they intended to take a return train which was due at Wimereux at 5:30 p. m. There was, therefore, no need to notify us. But she had missed the train, and returned on a much later one."

“On the 16th September, Mrs. T. indicates goings to and fro of the second spirit-light as frequent as they are speedy, and she feels that she is being impelled to write.

“She puts down on paper three absolutely incoherent sentences :

1. ‘as decorously as a convent of young ladies . . . (Long Pause).
2. ‘Their great eyes, so gentle, accustomed to see pass by’ (Pause).
3. ‘the modern courtesan whose eyes’ . . . (Nothing further).

“We retire to bed, in anything but an enthusiastic frame of mind, scarcely able to guess to what these three groups of words can have reference. But, on the morrow, there are posted from Wimereux the large sheets written by Miss R., at the very same hour as Mrs. T. was writing, and upon which we read this :

‘Dear friend, today we are going to carry on a little conversation removed from one another at a distance.’

‘I have reinforced my fluidic battery, and as a Spirit is a light and airy thing, I am going to indulge in several flights back and forth on this impalpable line, which will be much swifter than on railway lines.

‘Excuse this little banter—your Roudolphe ought to cross himself.’⁴

⁴ The translator is in doubt as to the exact meaning of this. The French is: “Excusez cette Plaisanterie—votre Roudolphe a besoin de se signer.” The expression “de se signer” generally refers to Roman Catholics “making the sign of the cross.” Whether this refers to his cross-flights or otherwise the translator is unable to determine. Roudolphe, who has since been asked about this, laughed and said he was not a Roman Catholic!

Attention, Mrs. T.:—

‘THE HINDS OF THE WOOD.’

(Meaning the Bois de Boulogne at Paris).

‘Have you sometimes, dear friend, when going for a stroll among the thickets, ever stumbled across the hinds, whose domain it is, and who ever circulate through those leafy bowers, sometimes . . . (stop) . . . so well brought up, at other times like a wild herd, bounding and fearsome, appearing most graceful and seductive? Did you ever stop to ask yourself what these lovely beasties were thinking about, and what would become of them later? Far be it from me to think of drawing their horoscope, about which, in any event, they concern themselves but little, but it does seem to me that their mentality must be to a certain extent different from that which animates the hinds of the *forests* . . . (stop) . . . strange equipages running along without the aid of animal legs, and in these carriages, or along the more or less frequented paths, they have contemplated women with eyes as wide as theirs, women refined and elegant. Who will ever tell us whether . . . (stop) . . . are unnaturally elongated by the use of the pencil, is not a hind of the Wood, with a subconscious recollection of the past?’⁵

‘Dear friend, I have been rather put to it’ [to get this straight] ‘because Miss R. was trying to understand, but I think I have nevertheless succeeded with this ‘little “baby” story.’

‘A tender goodnight.

Roudolphe.’

“With the three phrases of Mrs. T., this ‘baby’ storiette is this:

⁵ This is the best rendering which the translator can think of to render the French “une biche du bois *en mal de souvenir*.”

‘Have you sometimes, dear friend, when going for a stroll among the thickets, ever stumbled across the hinds, whose domain it is, and who ever circulate through those leafy bowers, sometimes *as decorously as a convent of young ladies* so well brought-up, at other times like a wild herd, bounding and fearsome, appearing most graceful and seductive? Did you ever stop to ask yourself what these lovely beasts were thinking about, and what would become of them later? Far be it from me to draw their horoscope, about which, in any event, they concern themselves but little, but it does seem to me that their mentality must be, to a certain extent, different from that which animates the hinds of the forests. *Their great eyes, so gentle, accustomed to see pass by* strange equipages, running along without the aid of animal legs, and, in these carriages, or along the more or less frequented paths, they have contemplated women with eyes as wide as theirs, women refined and elegant. Who will ever tell us whether *the modern courtesan whose eyes* are unnaturally elongated by the use of the pencil, is not a hind of the Wood, with a subconscious recollection of the past?’

“Here the Wimereux experiments come to an end. They are only suspended and will be taken up again next summer.”

Dr. Geley⁶ concludes a long review of the matter thus:

“I come now at last to the most delicate question of all, namely, what are we to make of it all?

I shall ask your permission to be very brief on this subject, and very cautious. To tell the truth, I shall lay

⁶ Dr. Geley perished in an aeroplane accident in July 1924. A great loss to us all at this juncture. See his last book entitled: “De l’Inconscient au Conscient.”

the question (of interpretation) before you, rather than seek completely to solve it.

Now what do we establish in these experiments?

One primordial fact, a fact the philosophic consequences of which can be discussed, but fact nevertheless which claims our attention. This fact is the following: *Everything takes place in cross-correspondences as if an autonomous intelligence, independent of the mediums and of the experimentalists, had taken the initiative in the matter of the trials, had prepared them, steered them, and brought them to a successful issue.*

Please give your earnest attention to what precedes, and you will see that this declaration is an irresistible conclusion to be drawn.

Is this to say that it cannot be illusory? No. Telepathic action cannot be put aside completely without some reservation, for the very good reason that we do not know and cannot confine within limits the sphere of telepathy.

Nevertheless, such a hypothesis would raise in the present matter very serious difficulties.

Let it be remarked at once that the two mediums had never experimented together before this, and that their relations with each other, strictly concerning worldly matters, do not involve any particular sympathy between them. This, evidently, is not sufficient to exclude the telepathic hypothesis.

But the following is a much graver matter. This hypothesis, at first sight appearing so simple, brings in its train excessive complications as to the present case. Let us try to analyse, in a practical way, such telepathic action, and suppose it to be real.

Telepathy, it is well known, implies two agents; the one active, the other passive, the one a transmitter, or rather a sender, and (if this neologism be admitted) the other a receiver. How would these character-parts be distributed in the Wimereux experiments?

In the case where Mrs. T. describes unforeseen incidents or unexpected scenes relating to Miss R., it would be necessary to suppose a telepathic action from Miss R. to Mrs. T. Miss R. would be the active agent, and Mrs. T. would be the passive recipient. Let it be so.

But in the case in which Miss R., writing automatically, indites: "Mrs. T., don't cough so much, etc.," the characters are reversed. It is Mrs. T. who would be the sending agent and Miss R. the receiving agent.

In the cases of cross or simultaneous correspondences, it is logically impossible to attribute the active part to one or the other of the mediums. Both of them were ignorant of the idea, of the nature, and of the contents of the messages which they were writing; both of them were incapable of understanding, separately, the sense or the object (involved); they behaved literally like two machines put in motion by a single directing force, and by an independent intelligence.

Furthermore, it cannot be a question in these cases of simple telepathic repercussions. The phenomenon implies an initiative willed and deliberately active. To whom does this initiative belong? Does it belong to Mrs. T.'s "second self"? Or to Miss R.'s "second self"? The question thus propounded is absolutely unanswerable.

It is true, one can enlarge the hypothesis and admit that the active character-part belongs neither to the one nor to the other of the mediums, but to Mrs. de W. It

would then be the "second-self" of Mrs. de W., who would be playing the part of Roudolphe.

But there again we run up against grave difficulties. In the first place this solution would not explain the clairvoyance recorded as to Mrs. T., and these facts of second-sight would have to be put aside. Again, Mrs. de W. is not a medium; she is in a perfectly normal condition during the séances, and one cannot very well see how she could perform such a double part without leaving her normal state.

Let us take, for instance, the case of the message concerning Dreams, and analyse what would have to take place. In the first place, the "subconscious ego" of Mrs. de W., represented by the personality of Roudolphe, would come and ask of Mrs. de W.'s "conscious ego" to designate a subject to have handled by Miss R. The "conscious ego" designates the subject: Dreams. Thereupon, immediately the "subconscious ego" goes and dictates the message at Wimereux. Mrs. de W. would thus, I repeat, without leaving her normal condition, be *the voluntary author of the subject of the message, and the involuntary author of the message itself; she would have acted simultaneously, consciously at Paris, and unconsciously at Wimereux.* This is absolutely unbelievable.

We should have to argue from like premises as regards the message signed Emily.

It is easy to see the difficulties of the telepathic hypothesis. Is it to be maintained at any cost? If so, we are then dragged along, whether we will or no, to still more complicated theories.

One would have to argue, for example, that the spirit personalities involved are collective creations, due to the psychic subconscious collaboration between Mrs. de W. and the mediums. That might perhaps explain the complex and varied telepathic repercussions of which we have already spoken. These personalities would then, in fact, be independent and autonomous, but their independence and their autonomous character would be as ephemeral as their very existence; they would last only during the time occupied by the experiments.

Unfortunately for this extraordinary theory, it comes up against the gravest objections. In the first place, no proof exists even of the possibility of these psychic creations. Further, such hypothesis is, to say the least, as revolutionary and as much opposed to classic psychophysiology, as the spirit theory. Lastly, the latter has at least in its favor the numerous and disconcerting facts of after-death identifications.

Remain, then, the occult or similar theories, which would see in the spirit-personalities involved, beings of another class, outside of living or posthumous humanity, (such as) genii, angels or demons, elementals, *etc.* These theories run counter to the same objections, as in the preceding case, but still further aggravated; in my opinion, they do not really merit any serious discussion.

To recapitulate: Among all the explanatory hypotheses, that one which admits of the personalities themselves, that is to say, of the spirit theory, is at once the simplest, the clearest, and the most attractive. But that does not prove that it is the true one.

The telepathic hypothesis is found to be, under a rigorous analysis, the most difficult, the most complicated,

the most obscure, and the least satisfactory of all. But that does not prove that it is false.

The hypothesis of a veritable subconscious creation is the strangest, and the most arbitrary. But that does not mean to say that it can be put aside without further consideration.

What, then, is your conclusion, you will ask me?

I reach this conclusion. Expressed simply, it is: that, in a general consideration of this subject, the Wimereux experiments constitute metapsychic documents of exceptional value, that they bring back into the foreground the question of cross-correspondences, which had fallen into actual discredit.

As to the immediate deduction to be drawn from these experiments, I think it is quite superfluous to indicate my personal preference. This interpretation could not, anyway, and in the present state of our knowledge, be given with a sufficient degree of certainty.

This, in my opinion, matters little. More than ever do I believe that the isolated explanation of a detached fact or a group of facts in the metapsychic sphere, is a thing of secondary importance, and nearly always illusory. More than ever do I believe in the necessity of a synthetic interpretation of such things *as a whole*, which is the only logic, and the only wholly satisfactory, and the only philosophically conceivable interpretation. I believe more than ever that this synthetic interpretation can only be profoundly and irrefragably idealistic."

Of course, Dr. Geley would not have presented the matter at all unless he had been personally convinced of the simple "spirit" explanation of the whole of the pro-

ceedings; for he was familiar with the fact that the same personalities had been communicating for 25 years.

I have tried to place the reader in the same position and hope I have succeeded.

It is a brilliant illustration of what *can* be done under favorable circumstances, but it would be too much to ask for continuous proofs such as these; and, as Roudolphe says, we have no sooner obtained a good proof than we ask for another and yet another, until a slip occurs, owing to things beyond their control.

Let us rest satisfied.

We too must look at these things from an equally broad standpoint.

We can go on cavilling until the end of time, if we will.

I have presented my case in the briefest possible compass, compatible with the undying character of the subject, and trust that the reader will be convinced both of my sincerity, my convictions, and my earnest desire that the world shall come to a peaceful appreciation of what is before them here and beyond.

CHAPTER XXI

57. For my peroration, I prefer other words than my own feeble ones, and I do not think I can better those of Clement of Rome, the fellow-worker of St. Paul:

“Let us expect therefore, hour by hour, the Kingdom of God in love and righteousness, since we know not the day of the epiphany of God. For the Lord himself, being asked by one, when His Kingdom would come, replied ‘When the two shall be one, and the without as the within, and the male with the female, neither male nor female.’⁷ Now the two are one when we speak the *truth* one to another, and there is unfeignedly one soul in two bodies. And ‘the without as the within’ meaneth this: He calls the soul ‘that which is within’, and the body ‘that which is without.’ As, then, thy body is visible to sight, so also let thy soul be evident by good works. And ‘the male with the female, neither male nor female’ [that brother seeing sister may have no thought concerning her as female, and that she may have no thought concerning him as male. ‘If ye do these things,’ saith He, ‘the Kingdom of my Father shall come’]. (II. xii. *ad Corinth.*)

To the only God, invisible, Father of Truth, who sent forth to us the Saviour and author of immortality, through whom He also manifested to us the truth and the heavenly life, to Him be glory from age to age.” (II. xx.)

⁷ Quotation from a lost Gospel (said to be the Gospel according to the Egyptians).

CHAPTER XXII

Epilogue

58. And now for the **Epilogue**.

In the first part of this essay, I have tried to outline an introduction to the wonderful subject and to the voluminous literature on immortality, which has engaged all writers on philosophy, theology, demonology, and aggelology since man began to engrave on stone and rock.

Next, I have striven to exhibit man's life on earth as he makes it for himself, in contrast to what God can make it for him whenever he listens to the Divine voice, and here, instead of being prolix, of course I have been much too brief.

In the third place, I have called attention, but only in a few words, to some of the deeper wording of the New Testament;—we need not call it esoteric or occult, but the meaning does not penetrate most people's brains.

And, finally, I have brought the matter to a focus by presenting first-rate evidence for a future existence by giving the translation, in résumé, of bona-fide talks with dead men over a period of thirty-five years.

But now we must go further, and dare be bold, and bring *analogy* into play.

If we are to accept the statement that human souls have been developed through mineral, plant, and animal—which at first thought may seem to be opposed to our

usual views on the subject, if we have ever had any—we must stop to consider how this can be possible. And first we have to determine that minerals have *life* and consciousness and instinct; and that plants, which we *know* have life, although rooted in one place (or perhaps *because* rooted to one place) have a still higher development of consciousness, bordering on ratiocination,*—which we will try and show,—and, as regards animals, we all concede freely that they have the advantage over plants and trees in that they have the power of *locomotion*, and, apparently (although this does not seem sure) have more instinct and rudimentary thinking and reasoning powers than plants have.

1. The simplest, prettiest, and sweetest description of the life of *minerals* is to be found in Ruskin's lecture to a group of girls in his little volume "Ethics of the Dust" as to crystals.

Ruskin describes them as having "force of heart" and "steadiness of purpose." In some, from the very beginning, there is about them an unconquerable purity of vital power and strength of crystal spirit. Whatever dead substance, unacceptant of this energy, which comes in their way, is either rejected or forced to take some beautiful subordinate form. The purity of the crystal remains unsullied and every atom of it bright with coherent energy.

Then it has *a plan*, and persistence in carrying out this plan until it completes it. Thus, the nobleness of its life—as true for us human beings as for it—depends

* It is ordinarily supposed that our Bible knows nothing of this, nor of a soul in plant-life; and yet, we have only to refer to Isaiah x. 18, where we read of the *Nephesh* or *Psyche* of the trees of the forest, thus: "And shall consume the glory of his forest and of his fruitful field, *both soul and body*."

upon its consistency, clearness of purpose, quiet and ceaseless energy. All doubt and repenting, all botching and retouching, and wondering what it will do next are vice and entail misery, and these are noticeably absent in the life of the crystal. Then they have *personality*. Some are the essence of politeness and courtesy and yield place to their fellows, while others fight hard to retain a place, which perhaps does not belong to them, and, in the process — just like human beings — lose all shape and honour and even their family likeness in the struggle. In this struggle, the essence of unselfishness often takes place when the big quartz crystals in their growth will yield to quite a small fellow of another type.

Then they have their caprices and also their misfortunes, and even their agonies. But, like human beings, give them rest and quiet and the law of co-operation or *life* comes into play—good government—and we see the mud or slime under our feet resolve itself gradually into clay and sand and soot and water; and these, in their turn, become eventually sapphire, opal, diamond and starry snow! Can we doubt but that they are indeed endowed with life and soul?

2. When we pass to plants, we all recognize the abundant *life* apparent, but few stop to think of their *intelligence*. Of course this is chiefly bent on the “struggle for life” or the effort to perpetuate themselves. Now, owing to their ‘fixed’ character in place, they must make every effort to propagate their species *elsewhere*, and many and varied are their efforts to do this. Anyone who has studied Sprengel or Darwin or Muller or Hildebrandt or Delpino or Hooker will know what I mean, but Maeterlinck, in his “*Intelligence des Fleurs*,” has

gathered it all up into a beautiful idyll for us, and Fabre has carried it forward for us as regards the insect world.

Now Maeterlinck, after many and varied illustrations of how plant life overcomes seemingly insuperable difficulties, gives us a case which I must repeat at length, before making the point to which I wish to direct your attention.

He is referring to the *Coryanthes Macrantha*, and he says:

“In very truth, we hardly know exactly with what kind of a being we have to do in this particular case. This amazing Orchid has imagined the following plan: Its inferior lip, or labellum, forms a kind of great goblet, into which drops of nearly pure water, secreted by two protuberances, or horns, situated above this, are continually percolating; when this cup is about half-full, the water overflows on one side by a gutter. The whole of this hydraulic arrangement is quite remarkable in itself, but here is only where the disquieting side of the matter *begins*. I had nearly said the almost *diabolic* part of the composite whole, for the liquid, which is secreted by the horns, and which accumulates in its satiny holder, is *not* nectar, and it is not *that* which is destined to attract the insects. It has a much more intricate purpose in this really Machiavellian plan of the strange flower.

“The innocent insects are attracted and invited by the sugary perfumes, exhaled by the aforesaid fleshy excrescences, to come and visit the trap. These excrescences are situated above the goblet, in a kind of chamber which has two lateral openings.

“This enormous flower generally attracts the largest and heaviest of our bees, as if the rest were almost afraid to penetrate such vast and sumptuous

drawing-rooms, and so it happens that our largest bee is found to be the principal visitor, and can be seen busily sucking at the savoury caruncles. If the bee were a solitary visitor, it would quietly withdraw, once its repast finished, without even touching the goblet full of water, or brushing the stigmata and the pollen, and nothing would occur of that which is deliberately planned to occur. But our sagacious orchid *has studied and observed* the world of life in motion around her; and she knows that the bee-family is composed of innumerable tribes, on business bent and hungry, that they issue by their thousands during the middle hours of sunshine, and that it is only needful for some perfume to vibrate like a kiss on the doorstep of an opening flower for them to hasten thither in crowds to partake of the feast spread under the nuptial tent. Behold, then, two or three big fellows engaged in pilfering the sugary chamber; but its dimensions are insufficient for them all, its sides are slippery, and the guests are none too gentle or courteous among themselves. They hurry and press and push to such an extent that sooner or later one of them invariably ends by slipping down into the goblet, which is lurking beneath the perfidious repast. There the bee finds an unexpected douche; there it gets a considerable wetting, which cloyes its beautiful diaphanous wings, and notwithstanding heroic efforts, it can not succeed in rising in flight. It is for this precise moment that the astute plant has planned and watched. For observe that there is only *one* other means of escape for the bee than by flight, and that consists of the single tunnel-gutter exit, by which the overflow from the cup or goblet is regulated. And it is only just wide enough to allow a passage for the insect, whose back, in passing, first of all touches the gluey surface of the stigma, and thereafter the viscous glands of the masses of pollen which await it further along upon

the vaulted ceiling. Hence the bee escapes, covered with this adhesive powder, to enter an adjacent flower, where begins afresh the drama of the feasting, the elbowing, the fall, the involuntary bath, and then the one-way escape, which brings into contact with the eager and receptive stigma of another flower the pollen brought in from elsewhere.

“Now here is a flower which not only knows, but *exploits*, the insect habits and passions. It is impossible to maintain that such interpretations as I have put upon the plan savour of romance, because the facts, as narrated, are recorded from precise and scientific and repeated observation; and it is not possible to explain in any other way the general utility and disposition of the various organs and organic structure of this orchid . . .”

I need not finish the account. What I wish to emphasise is the remark made by Maeterlinck immediately after the above quotation. And what he says is this:

“*We must accept the evidence.*”

Here is a scientist, brought up in the strictest sect of observers, who says, of this astounding matter, that *we must accept the evidence of our senses*.

Well then, I ask, why is it more difficult to accept the messages from the unseen world, when demonstrated to us even in the flesh over a series of thousands of years, culminating in our day by such evidence, as I have adduced, of continuous, sensible, elevating, instructive, and compelling communications to one recipient over a series of thirty-five years.

It is certainly no more difficult to accept the fact of control of brain and hand by outside influences in the messages recorded previously in this paper, than to doubt

the general intelligent and intelligible structure of the aforesaid Orchid.

Yet men accept the evidence of their senses as regards the Orchid, and the same men persist in denying or doubting the other phenomenon.

And observe that these same disembodied men accept, teach, and emphasise the gradual development of mind, intelligence, and soul through mineral, plant, animal, and man. Therefore, they know all about the marvellous things which are revealed to a few of our patient investigators like Ruskin, Maeterlinck, Fabre, and others.

May the Light break in on our obtuseness and incredulity.

3. To J. H. Fabre belongs the honour of introducing us to the real life and morals and intellectual processes of the majority of *insects*. His wonderful translator, the late A. Teixeira de Mattos, has put these studies within the reach of all. And whether we consider the amazing nuptials and altruistic behaviour of the male bee or the grasshopper or the spider or the doings of the Mantis; whether we dwell upon the altruistic and self-effacing conduct of some of the female spiders; whether we stop to look at the astounding consumption and scavenger-mongering of the sacred scarabs or dung-beetles; whether our interest is directed to the continued struggle for life by emigration of certain young spiders, who, trusting to the Zephyr and allowing themselves to be wafted into the unknown, start upon their repeated annual pilgrimages; whether we are attracted by the unwavering instinct of the wasp, and other armed insects, who know exactly where to strike in order to paralyse the nervous system of their prey, that they may deal with it without

actually killing it, and lay it up in their larder for the unborn children to eat; whether we study the shamming of death by the spider or the Colorado beetle; or whether we observe the glow-worms at work chloroforming their prey with a touch, it is all too wonderful for words.

In this field, also, comes into view the metamorphosis of species, and even hypermetamorphosis. The chrysalis, and even fourfold repeated chrysalis states, before emergence of the winged insect,—presage of our own fate—“if we will receive it” (Matthew xi. 14)—bring before us the great evolutionary transition conditions of ‘sleep’ or ‘death.’

We need not insist further as to the lessons to be learned in this marvellous field as to continuity of struggle for life with sharpened intellectual processes, these processes approximating ‘soul’ of some kind.

4. And so we reach animals and animal life, and here the field is too large, too close, and too well known to us, to require any detailed examination. The beasts of the field are moral in their conjugal relations, and apparently unmoral in the struggle for life. Best known to us, of course, is the development of brain and intelligence in our domestic animals and pets. And here in certain respects, as in the horse and cat and dog, there seems to exist an extra sense or supersense, which is lacking to us human beings or to the majority of us.

On this we may well dwell for a moment. The dog is certainly endowed with this, and perhaps too much emphasis has been placed upon his sense of smell, instead of attributing this fineness of perception to a soul or perisprit. At any rate, we are all acquainted with his homing instinct, when, thrown out of a train hundreds

of miles from home he manages to orient himself and return thither. Faithfulness in dogs has been exaggerated, as was plainly demonstrated to the writer during the late war.

As to cats, we all know their supersense as to spirit phenomena—which is shared by dogs, but to a lesser degree—but they also, like the pigeon, and like the migratory birds, have a most decided and uncanny ‘homing’ sense. The writer when stationed at Dieue-sur-Meuse, in 1916 with the French Army was witness of this instinct in a kitten of some six months of age, which appeared one night, in the depth of winter, *blind in both eyes*, emaciated to a degree, covered with wet mud, absolutely starving, and which must have travelled a long distance, and been run over (for it was passing blood) during its long travels from some unknown point to its home.

We had a roaring fire that night, and its instinct took it from the well known passage-way and door—(where it had miauled for admission) — to the fire, before which it sank exhausted.

We have said enough, it would seem, to leave matters at this point.

5. We come to number five now, the human race, and *our* ‘homing instinct’ we believe to be God-given. For ages upon ages, this desire to “probe the ether” must be because we have either a sub-conscious recollection of a previous existence “in the blue,” or because of our link with God by revelations, which the overproud in intellect alone dare to question.

With humility, let us pursue our pilgrimage, with the assurance of a better fate and glorious inheritance among the Saints in light,

“Because, man goeth to his long home, and the mourners go about the Streets. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it.” Eccl. xii. 5-7.

This imagery is indeed important, every item being in concord with the terminology employed elsewhere to designate the fluidic link or ‘silver cord’ between life and death, between (see pp. 141, 177, 194/5) perisprit and body; and the image of the golden bowl broken, the pitcher broken at the *fountain* and the *wheel* broken at the cistern, are confirmed by the incessant use of *wheel*—(see James iii. 6)—for the *wheel of life*, and as to *fountain* compare the language of *Synesius* (in note on p. 509 and 530 of Taylor’s translation of Plotinus):
page 509:

“But the law of Themis proclaims to souls, that whatever soul, in associating with the last of things, preserves its own nature free from contamination, shall again by the same way [in which it descended] be restored to the *fountain* from which it was derived; just as the souls, which, after a certain manner, are impelled from the other *fountain*, are, from a necessity of nature, collected into kindred receptacles.”

page 530:

“But as instruments, which are drawn by strings, are moved indeed, even when the *principle* which imparted action to the machine *ceases to act*, yet are not moved ad infinitum; for they have not inwardly *the fountain of motion*, but are moved as long as *the power imparted to them* prevails, and is not, by being separated from its proper origin, dissolved in its progression . . .”

Now let us repeat Eccl. xii. 6:

“Or ever the silver cord (ghehvel, compare Psa. xviii. 5 “the sorrows or ‘cords’ of hell,” Hos. xi. 4 ‘I drew them with the ‘cords’ of love) be loosed (raht-hak, or rather raghak),—or the golden bowl (goolah, of the water or spring of life) be broken (rahtzatz, compare ‘bruised’ 2 Kings xviii. 21),—or the pitcher (kad) be broken (shahvar, ‘shattered,’ comp. Psa. lxix. 20 ‘Reproach hath broken my heart’) at the fountain (Mabbooag, comp. Isai. xxxv. 7, xlix. 10),—or the wheel (galgal, comp. Ezek. x. 6 ‘take fire from between the wheels from between the cherubims,’ and James iii. 6 τὸν τροχὸν τῆς γενέσεως ‘the wheel,’ or ‘course’ of nature, “prana” of the Hindus)^s broken (rahtzatz) at the cistern (bohr, pit, dungeon, deep well).”

And is not James’ phrase τὸν τροχὸν τῆς γενέσεως perhaps the key to the whole thing; to the chain of existences, to the wheel of nature, to the fountain of birth and rebirth, to the silver cord binding everything together by its fluidic and elastic link?

^s Again and again, in that great mystic Epic, the Mahabharata, is “the wheel of life” referred to, and in one place (Acwamedha Parva § xxxi.) thus:

. . . “this wheel, that has the quality of Goodness for its circumference, Brahma for its nave, and the understanding for its spokes, and which never turns back.”

The Septuagint version of Eccl. xii. 5-6 is as follows:

... ὅτι ἐπορεύθη ὁ ἄνθρωπος εἰς οἶκον αἰῶνος αὐτοῦ [note this]
καὶ ἐκύκλωσαν ἐν ἀγορᾷ οἱ κοπτόμενοι, ἕως ὅτον μὴ ἀνατράπη
τὸ σχοινίον τοῦ ἀργυρίου καὶ συντριβῇ τὸ ἀνθέμιον τοῦ χρυσίου
καὶ συντριβῇ ὑδρία ἐπὶ τῇ πηγῇ καὶ συντροχάσῃ ὁ τροχὸς ἐπὶ τὸν
λάκκον.

We have a new and beautiful figure here for the golden bowl, namely *the spiral flower-cup* (of life), and then (as in James) *συντροχάσῃ ὁ τροχὸς*: “*the wheel has run its course at the well.*” And a foreshadowing of the Πηγὴ of the Apocalypse. Synesius used Πηγὴ as a title of Deity in his Hymns.

Nothing could be more certain than the semi-veiled references all along the line. First, *the silver cord* or fluidic link is loosed, or stretched, or “*stretched afar*”; then the golden fluted or spiral shaped *flower-cup of life* is *disintegrated*; then, (pursuing the simile further) the *vessel* which drew of the water from the well of this life is *shattered*; and then at the bottom of the well of this life the very machinery is clogged, and the *wheel* of the well of life *stops working*.

It is all of the deepest interest. In the Hebrew the first letter of the word we translate “*loosed*” is the letter R [Resh: ר.] and a very important one, standing for the Head or the Principle of things.

The second letter Ch or Kh or Gh [ך, rather than כ Tav] is also a very important one, because its more ancient form was that of a ladder [ח or ב] referring, I take it, first to an enclosed and fenced thing, as the perispirit within the body during life, and secondly the ladder by which it climbs back to Heaven. (See the Egyptian Book of the Dead.)

The third letter K [Qoph ק] originally stood for the nape of the neck or the back of the head, and possibly has a further occult reference to the brain. I do not know. But we may, without forcing things, from this crypto-hierogram, construct for ourselves a key of "*Head-ladder-head*," linking the Divine Principle by the ladder to the human head. (Note at p. 131 the ladder has three steps!)

The word as a whole is used freely in the Old Testament to indicate *distance*, "afar off" as in:

Ps. ciii. 12. *As far as the East is from the West.*

Ps. cxxxix. 2. Thou understandst my thought *afar off*.

Deut. xxx. 11-12. "For this commandment which I command thee this day, it is not hidden from thee, neither is it *far off*. It is not in Heaven that thou shouldest say 'Who shall go up for us to Heaven and bring it unto us that we may hear it and do it'. . . But the word is very nigh thee, in thy mouth and in thy heart . . ."

Gen. xxii. 4. Then on the third day Abraham lifted up his eyes and saw the place *afar off* (the place of proposed sacrifice of Isaac).

Job xxxvi. 3. I will fetch my knowledge *from afar* and will ascribe righteousness to my maker.

Ezek. xii. 26-27. Again the word of the Lord came to me saying: Son of man, behold they of the house of Israel say: the Vision that he seeth is for many days to come and he prophesieth of the times that are *far off*.

Isai. xxii. 11. I made also a ditch between the two walls for the water of the old pool; but ye have

not looked unto the maker thereof, neither had respect unto him that fashioned it *long ago* (from afar?)

Isai. xxxvii. 26. Hast thou not heard *long ago* how I have done it; and of ancient times that I have formed it.

Jer. xxx. 10. I will save thee *from afar*.

Thus we can safely translate of the silver cord in an elastic, far-reaching sense, that it was not only 'loosed', but 'loosed afar'.

And so the meaning becomes plainer and plainer, and language could not be more carefully chosen, for, whilst veiling slightly the more exact meaning in the beautiful imagery of the East, the words, when analysed, rise up to meet us with their open-hearted loving interpretation of the secret springs of life; and we see man, completing his course in this 'age', the sources of earthly vitality gone, but linked to the other life—the real life—by the *silver cord*, which is *stretched afar* to enable him to mount by that *ladder* between Heaven and Earth, and to continue his course of evolution, emphasised by the *anthemion*,—the *spiral* course of his continuing nature,—even when the wheel of *this* life is clogged, and no longer raises the bucket of water from the fountain for his earthly thirst.

He is going to the Better Land, the Beyond, the Other Side, the blessed AU-DELÀ, where—his earthly task accomplished—saints await to greet him.

May I, in conclusion, quote from one of our own poets of this generation, Thomas S. Jones, junior, No. xv of his "Sonnets of the Cross":—

THE CATHEDRAL

Each lonely haunt where vanished tribes have dwelt
 Still holds a time-worn god long overthrown,
 Or ruined temple where dark woods have grown,
 With whose cold shrines warm earth has kindly dealt;
 For through all passing ages man has felt
He has not wandered aimless or alone,
 And here within these walls of hallowed stone
 At last before Love's very Presence knelt.

No blood of victims 'round the altar clings,
 Where He whose guerdon was a thorny crown
 Is sacrificed for men perpetually;
 And gifts of gold are dimmed by greater things,—
 The Bread in pity shared, the Life laid down
 That they who sit in darkness may be free.

and this from "Patience Worth":—

SATISFACTION

I have walked amid meadows,
 Know the golden bowl of morning,
The tranquillity of her birth.
 I have watched my morning grow
 Unto a day. I have learned
 Wherefrom to sup and surely find
 A cure for thirst.
 I have trod the dust-trod ways,
 Knowing well the lengths of the paths,
 Measuring them by stones
 Upon which I have bruised.

All of this knew I well.

Then expectancy chafed me.
 I have watched the hours,
 AWAITING A THING I KNEW NOT,
 YET SURELY FAITHFUL OF ITS COMING.

Behold I have known the fret
 Of chafing 'gainst the thong
 Of woe. I have been acquainted
 Of woe and a fellow of shadow.
 They are no new friends—
 Yea, dearly old, for I
 Have learned, through their companionship,
 The fellowship of hours,
 The brotherhood of days,
And the truth of the path.

I need no sun, for through
 The cloud have I looked
 Upon His light, which is within.
 Not without me.
 Oh then, am I satisfied.

To sum up, in the words of Eugène Nus:

“The activity of God is eternal as His LOVE.
 It is creating without intermission.

“Every single day orbs are organised, each and every day new beings appear; every day consciences are formed, and each day souls develop.

“Let us remember that!

“This necessary consequence of the Divine activity will give us the key to more than one of our problems.”

“The Universe is *One*.

“The Supreme Being who presides *at the centre of all things*, directing, sustaining and recreating all things must be a God of *Justice*. Else the worlds would fall.”

“The Universe is a comprehensive WHOLE, subject to Law and subject to the same general law. The smallest globe in the Heavens is enmeshed and engearred in the stupendous whole and in the general destiny of all things, and all created things share in this solidarity.”

It has been said (Psalm viii. 5) :—

“Thou hast made him (man) a little lower than *the angels*, to crown him with glory and honour.”

And this has been repeated by the writer to the Hebrews (ii. 7) in the New Testament, evidently quoting from the Septuagint Greek Version, where *παρ' ἀγγέλους* is used.

But note this. The Hebrew is *not* “angels” — for which there is one general word “*Malach*”) — but *Elohim*, and this English rendering of *Elohim* by “angels,” instead of “gods,” is *the single instance of* such translation of the word, which occurs over TWO THOUSAND FIVE HUNDRED times in the Old Testament, where it is used for ‘God’ or ‘gods.’

We are therefore to read :—

“Thou hast made him but little lower than *the gods*, to crown him with glory and honour.”

Compare St. John x. 34 (quoting Ps. lxxxii. 6) “Jesus answered: ‘Is it not written in your law: I said ye are gods.’ If he called them gods, unto whom the word of God came (and the Scripture cannot be broken) say ye of him whom the Father hath sanctified and sent into the world ‘thou blasphemest’ because I said I am the son of God.”

Confirmed in the Mahabharata (vol. ix. p. 738) where the Supreme Deity says of a son of man: “He hath attained the highest end, an end, that is, which none can win, who has not completely subjugated the senses, *nor by even any of the deities.*”

As St. Paul said to the Athenians (Acts xvii. 27-28) :—

“ . . . In Whom we live and act and are, as also certain of your own poets have announced (εἰρήκασιν) :—

“*For we are His offspring,*” or: “*For His offspring, too, are we.*”

“ τοῦ (al. τούτου) γὰρ καὶ γένος ἐσμέν, ”

quoting from Cleanthes of Lycia (Hymn. Jov. 5), or more probably from the first stanza of Aratus' famous “Phainomena,” the celebrated work of antiquity upon the constellations and signs of the Zodiac, by that Cilician fellow-countryman of St. Paul, who lived and died at the court of Antigonos Gonatas, King of Macedonia, 300 years before Paul's time.

Moffat, in his modern translation of the Acts, renders thus:—

“We too belong to His *race*.”

We can also render (with Plato's authority) :—

“For of His *species* (or *stock*) too are we,”
 γένει υἱὸς (Demosthenes) being the *opposite* to an *adopted* son, like Virgil's “*Divi genus*,” or Homer's “θεῖον γένος εἶναι”:—“*to be of divine descent*.”

The word γένος is chosen as opposed to εἶδος. See Pindar, Nem. Od. 6: ἐν ἀνδρῶν, ἐν Θεῶν γένος
 and

Pythagoras ἀλλὰ συ θάρσει, ἐπεὶ θεῖον γένος ἐστὶ βροτοῖσιν.
 and

Herodian: ἡμεῖς δὲ τὸ σὸν γένος.

The Book of Wisdom summarises the matter thus:—

“The ungodly said, reasoning with themselves BUT NOT ARIGHT. Our life is short and dreary, and in the death of a man there is no remedy . . . But God made not Death . . . For God created man to be immortal . . . Yea, to know Thy power is the root of immortality.” (Wisdom ii. 1, i. 13, ii. 23, xv. 3.)

FINIS

L'Envoi

Arjuna. Lord! of the men who serve Thee—true in heart

As God revealed; and of the men who serve,
Worshipping Thee Unrevealed, Unbodied, Far,
Which take the better way of faith and life?

Krishna. Whoever serve Me—as I show Myself—

Constantly true, in full devotion fixed,
Those hold I very holy. But who serve—
Worshipping Me The One, The Invisible,
The Unrevealed, Unnamed, Unthinkable,
Uttermost, All-pervading, Highest, Sure—
Who thus adore Me, mastering their sense,

Of one set mind to all, glad in all good,
These blessed souls come unto Me. Yet, hard
The travail is for such as bend their minds
To reach th' Unmanifest. That viewless path
Shall scarce be trod by man bearing the flesh!

But whereso any doeth all his deeds
Renouncing self for Me, full of Me, fixed
To serve only the Highest, night and day
Musing on Me—him will I swiftly lift
Forth from life's ocean of distress and death,
Whose soul clings fast to Me. Cling thou to Me!

Clasp Me with heart and mind! so shalt thou dwell
Surely with Me on high. But if thy thought
Droops from such height; if thou be'st weak to set
Body and soul upon Me constantly,

Despair not! give Me lower service! seek
To reach Me, worshipping with steadfast will;

And, if thou canst not worship steadfastly,
Work for Me, toil in works pleasing to Me!

For he that laboureth right for love of Me

Shall finally attain! But, if in this
 Thy faint heart fails, bring Me thy failure! find
 Refuge in Me! let fruits of labour go,
 Renouncing hope for Me, with lowliest heart,
 So shalt thou come; for, though to know is more
 Than diligence, yet worship better is
 Than knowing, and renouncing better still,
 Near to renunciation—very near—
 Dwelleth Eternal Peace! Who hateth nought
 Of all which lives, living himself benign,
 Compassionate, from arrogance exempt,
 Exempt from love of self, unchangeable
 By good or ill; patient, contented, firm
 In faith, mastering himself, true to his word,
 Seeking Me, heart and soul; vowed unto Me,—
 That man I love! Who troubleth not his kind,
 And is not troubled by them; clear of wrath,
 Living too high for gladness, grief, or fear,
 That man I love! Who, dwelling quiet-eyed,
 Stainless, serene, well-balanced, unperplexed,
 Working with Me, yet from all works detached,
 That man I love! Who, fixed in faith on Me,
 Dotes upon none, scorns none; rejoices not,
 And grieves not, letting good or evil hap
 Light when it will, and when it will depart,
 That man I love! Who unto friend and foe
 Keeping an equal heart, with equal mind
 Bears shame and glory; with an equal peace
 Takes heat and cold, pleasure and pain; abides
 Quit of desires, hears praise or calumny
 In passionless restraint, unmoved by each;
 Linked by no ties to earth, steadfast in Me,
 That man I love! But most of all I love
 Those happy ones to whom 'tis life to live
 In single fervid faith and love unseeing,
 Drinking the blessed Amrit of my Being!

BHAGAVAD-GITA (XII).

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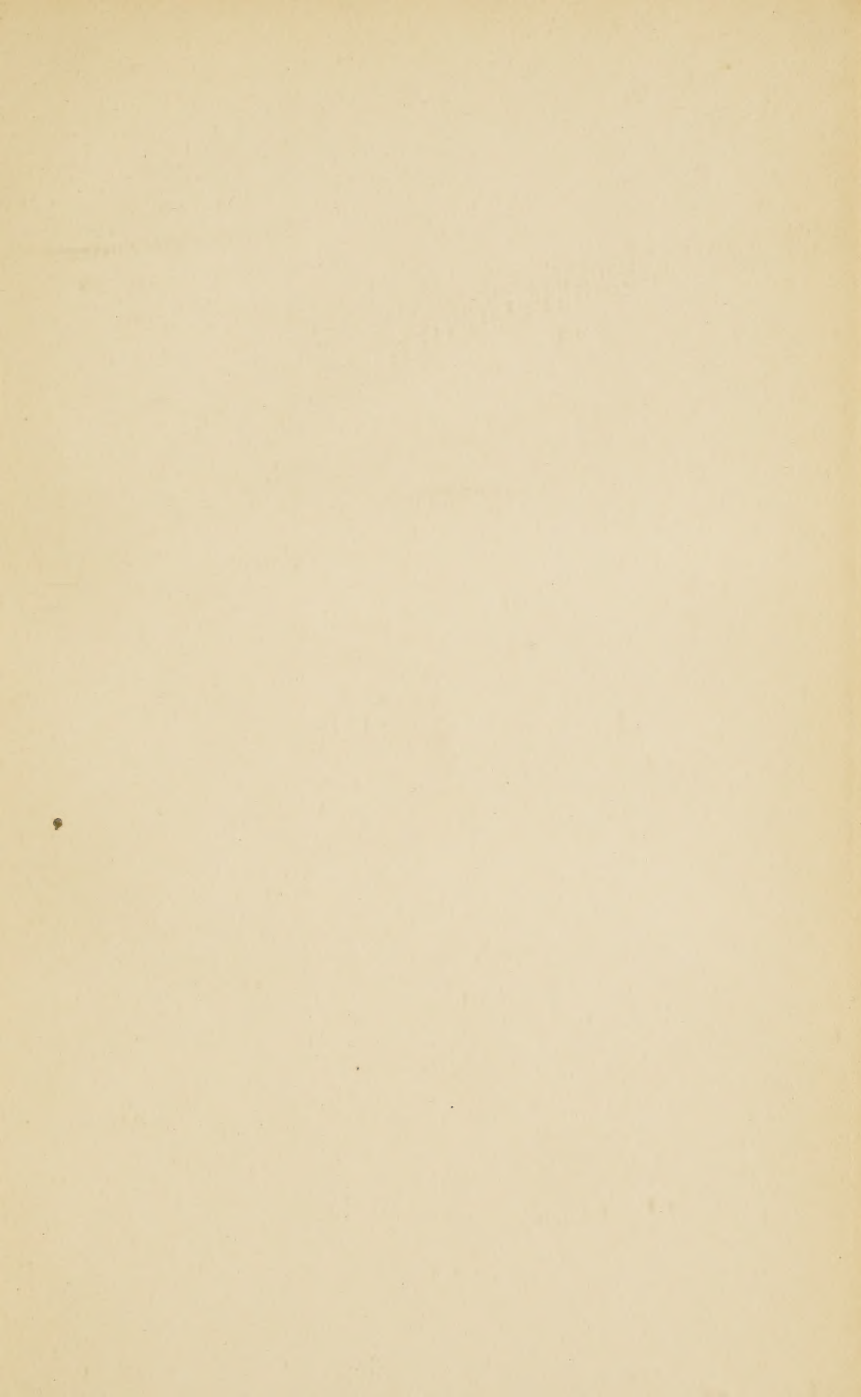
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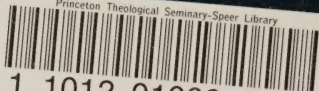
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